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PUBLIC SEANCE

By the Independent Club, Berkeley Hall, Boston, Friday, March 12, 1889.

QUESTIONS AND ANSWERS.

Through the Mediumship of Mrs. Kate Stiles.

Reported for The Better Way by J. W. Powell.

SPIRIT INVOCATION.

You who stand within the beateous realms of spirit, open now our spirit vision that we, each and all, may be conscious of your presence. Push aside the mystic curtain, that the light now dim and uncertain, may reflect a brighter being, till the things which now but seem shall be changed from the ideal to the tangible and real.

Come to us, dear fathers, mothers, come to us, dear sisters, brothers, come, ye little children; let us feel your presence here again. Oft you helped to point the way, and your presence sweet and noble makes us stronger to endure. Come, philosophers and sages, come, ye poets who for ages have been roaming heaven's fair clime. Come and tell what truths sublime you have gathered in these years from the bright celestial spheres. Well, we know you must be learning more than mortals can discern of the great infinite law in which there can be no fear. Oh, then unto us impart secrets rung from nature's heart; not alone for selfish uses, not for trifling or abuses, we would ask that you draw near us. Not alone to soothe and cheer us, but that we may wiser grow, better comprehend and know, about the forces that hold sway in the universe to-day. While we here together wait, open wide wisdom's gate; let your benediction fall, blessed angels, on us all.

ADDRESS.

Ladies and Gentlemen:—We are always more ready to respond to the call of mortals than are they to ask for our coming; yet we are not always able to give to you those expressions which we would like. As we come to day, we find ourselves laboring under some difficulty in making the connection with the brain of our sensitive. In the first place, we do not find her well, having been suffering from a severe cold for about two weeks. That of itself would be a hindrance, were there no other. Then another hindrance we find for a conscious medium, and we are now controling or influencing a conscious medium, one who has never been thrown into what you call the trance state; therefore, being so conscious, we find it sometimes more difficult to make the connection when we attempt to take what you people choose to term the control.

This we find a noisy centre, disturbing somewhat the passivity of the medium, which is of course a very requisite state in order to be in good condition for the action of spirits upon the brain.

We make this explanation so that you will be patient with us and bear with us in our effort to speak with you. We do not say instruct you; we come to you as co workers with you, fellow-students in the great school of life. We speak not as those who have attained unto authority, but as those who, like yourselves, are pressing on toward the mark of a higher calling in knowledge, in wisdom. We come with great humility when we approach mortals, as they are striving to solve some of life's complex mysteries. We come, we say, meekly, reverently and with a feeling sometimes almost akin to fear, lest we should lead some fellow mortal into an erroneous opinion concerning the questions whereof they would know; therefore we say to you each and all, let your own spirits solve for you life's complex questions. Ask your questions, and surely the answer to your question will be evolved through your own spiritual experiences. While we are glad to give you responses as best we can to your questions, we may meet in no degree the question you ask according to the need of your own spirit; and we as spirits disrobed of flesh know that people are developing more rapidly from the thought which they receive interiorly, than from anything we can speak to them through the best-developed mouth-piece that stands upon your rostrums to-day. And why is this? It is because the moment you undertake to express or define a spiritual law by and through the avenue of outward language, that moment it loses half its force and meaning; but when in the solitude of your own spirit you introvert your gazes and listen for that which comes from within, you evolve the answer that is more truly spiritual and hence more nearly correct.

We have no reluctance in taking any question you may desire to propound to us relative to spirit control, mediumship or the general phases of what you call spiritual phenomena; we will answer them according to the best of our ability under the circumstances of the hour. And if we fail to give you satisfaction don't attribute it to the incompetency of the spirit world to answer your questions, but remember that we are governed by the immutable laws as you are and cannot always speak the thought that is uppermost in our mind any more than can you in your conversations one with another. You meet sometimes your earthly friends, and your cup is running over with love and sympathy and a desire to be of service to them, and you attempt to give expression to that which you feel toward them. And how unsatisfactory; the words fall back upon you as you strive to express the depths of your feeling toward the friend. Thus it is when we come into your presence; but we will await any question you may choose to propound. We hope it will not be of too intricate a nature at this hour, for we have not been in the habit of thus using our medium, for the answering of questions; but knowing that it has been your custom here in these meetings to receive, through your regular speaker, the answers to questions, and seeing that there are those here who have thoughts in their minds relative to the subject of Spiritualism, as you call it, we will allow our medium to be seated and take from you any question you may see fit to propound and deal with it to the best of our ability under the existing conditions of the hour.

A gentleman in the audience rose and said:

The spirit spoke here of our answering our own questions. Mrs. Lake, when lecturing in the Spiritual Temple, spoke about what we see with the spirit eye. I would like to ask, as she didn't explain very much upon that part of her lecture, I would like to ask the spirit in control in connection with that.

Mrs. Stiles:—Will you allow us to say this, my brother, (and we give our interpretation of her meaning,) that every person encased in a physical body is dual, that you perceive eternal things with the external vision; you hear material sounds or external sounds with the external ear. We are here, each and all possessed of spiritual eyes and of spiritual ears, and you are not confined to these temples of clay at all times; there are times and seasons when the spirit goes out from its physical environment and becomes cognizant of that which is occurring in the spiritual spheres of life. It then sees with the spiritual eye and hears with the spiritual ear. In other words, it perceives with the spirit. Therefore we say to you each and all, that your questions are often answered by the power of your own spirit as it goes out into space into the spiritual storehouse of knowledge and gathers up the answer to the question which perhaps has been formulated upon your external consciousness. It is then impressed upon your interior consciousness by the spirit, the spirit that dwells in the house of clay, the spirit that is ever in advance of the possibility of its external expression. And you, friends, who are here to-day sitting in these seats, robed upon with physical bodies, are in possession of much valuable knowledge that has not yet been revealed to your external consciousness, and therefore it is that we say to you each and all to inquire within, and we wish our voice of the spirit, or our words, could be caught up and echoed and re echoed throughout the sphere of earth, so that people might learn to know that each and every person is in communion with the world of causes, with the spirit world, and that each and all are their own mediums. Your bodies are simply the medium through which your spirits act, and these spirits of yours are in possession of the keys that open into the storehouse of knowledge, and your spirits use these keys oftener than you are aware.

Let us ask the good brother who propounded the question, if he has not oftentimes asked himself some question relative to the unseen forces of life, and immediately, flashed upon his brain, has come the answer, as if it were almost placed there, the sound almost being like an audible voice speaking back to him the answer to his question. Have you not had repeated experiences of this kind? for we perceive that you are one of the many sensitives of earth life and we cannot understand how you could be so and not have had thousands, if we may so place it, of experiences of this kind, where all questions have been answered by the spirit within knocking at the door of your external consciousness and leaving there its answer.

The same gendeman:—I would like to say one more word. Mrs. Lake made these remarks, that that which we see with the spirit eye, and which is in our dreams very often, says if we are properly developed in development we can depend upon it more surely, and that that which we see with the external eye, because the spirit sees; it don't make the mistakes that we do with the physical eye. I have had the experience that the spirit speaks of very often.

Mrs. Stiles:—We say to you that that is right in the line of our proposition; that when you attempt to voice outwardly a spiritual idea, it loses half its force the moment we seek to clothe it, just as a spirit going from your cabinet, or entering your cabinets and gathering up the elements with which to form a material covering called a materialization, loses half its power, loses half its beauty for the time being. It is for our wisdom to hold in abeyance and force those external conditions; so when we clothe or seek to clothe our thought with the materialization of words, it loses its beauty and its force; that is why we say to you, cultivate the power of inquiring within and of waiting for the answer to be evolved through your inner consciousness, and you will not need to come to this or that one for information, for you will learn to know that you hold the key to all wisdom While we are glad there are the thousand instruments, those through whom we can speak until such time as the world shall become conscious that every person has the spirit within, we are glad to speak and teach through these mouth-pieces; but the value of mediumship lies in the thought that it tries to teach the people each and all, self-dependence, self-reliance, that the kingdom of wisdom or heaven is within them, and that when they go away off trying to seek from other places that knowledge which lies within, they are not seeking for themselves, they are taking the thought of another, and not that which is really and truly their own evolved from the inner consciousness, hence more surely adapted to your own interior need.

We sense in the mind of a lady here present a thought which is not very clear to us, and yet it seems that we could almost put it into words, and we hope she will speak it out unhesitatingly because this is a place where the utmost freedom should prevail, and we would like any question in the mind propounded, and if we cannot answer it or do not answer it to your satisfaction, you can at some future time propound it to your regular speaker.

Question—We are taught, not recently, but recently with considerable force, that reincarnation occurs to certain persons from the spirit world back again to this, and I should be glad of your opinion as to whether that law actually applies to all human beings, and whether it goes farther than that? I have been reading something which has excited a great deal of curiosity in my mind on that question, and I have not heard any expression from any person in the other world with whom I have come in contact since reading the book, and I should be very glad of your opinion so far as your experience goes in relation to it—whether reincarnation does continue up to a certain point sooner or later with all human beings, and possibly farther?

Answer—The spirit now influencing this brain not only believes in but knows that reincarnation does occur; the medium through which I speak does not accept reincarnation. We know we have been in rapport with her many times and we have heard her say repeatedly that she could not accept it, the idea of it; as it didn't meet any demand in her own nature, couldn't be proven to her as a fact; it was incapable of demonstration, hence she cannot believe it. I meet with spirits in the spiritual spheres who take exactly the position our medium takes; they do not accept the doctrine of reincarnation; they do not believe it a necessity, and so far as my own experience goes, I know that I have before lived in a physical body, before the last body from which I removed. That I shall ever again enter into earth life under those conditions, I do not believe. I feel no call, no demand in my nature. I think my theory is this, good friends: if within my spirit there was a demand for another embodiment or reincarnation of flesh, it would be granted to me. That there may in some future period of time arise within my spirit such a demand, I cannot say. I do not think there will; but eternity, good friends, is a long while, and I am not permitted to know what will be my future experiences; and reasoning from my present standpoint, I do not expect ever again to come back upon the earth planet, or to enter the planet in a physical environment.

Now, I would like very much indeed to take up this subject and enlarge upon it, but I should find it extremely difficult to do it, because I am now in connection with a conscious medium who does not accept the theory of reincarnation. Was her own mind in sympathy with it, I could elaborate the points upon which you are desirous of having information much better, since she is conscious. Were she wholly unconscious I might be able to give my ideas upon a question that has no special in her thought, her own mind has no especial interest in; but as it is, we prefer you should ask that question of some medium who is in sympathy with that thought, and we feel that you will get a better idea about the question you ask, or the subject in hand.

I wish to say this, however, before I leave this question, I have noticed as I have been in rapport with human minds, a tendency on the part of many to think that the more advanced spirits believe in or promulgate through their instruments the doctrine of embodiment or reincarnation. I wish to say that my experience is this: that I find spirits equally advanced who do not accept that idea at all, they never having had an experience of that kind before, they cannot accept it any more than our medium would accept it, for the reason that it has never been demonstrated to her as the phenomena or phenomena which occur in your outward world are capable of demonstration.

Several personal tests were given, and the messages recognized at the close of the seance.

SPIRITUAL SCIENCE.

To the Editor of The Better Way.

By writing a few sentiments instead of seeking further interviews, your time and my own may be saved. I acted upon the counsel of a prominent business man, your personal friend, and called early upon you when I came to Cincinnati the first part of February past. In that interview you made one remark of charity toward the metaphysical workers in spiritual science which you may have forgotten, but it will ever live with me. It drew me near to you and nearer to the great body of Spiritualists.

Twelve years ago, when I voluntarily withdrew from the regular ministry of the M. E. church, I gave attention, for a brief time, to the grander claims of evolution as set forth by the iconoclastic views of agnosticism. Here the coldness of materialism failed to satisfy. Instead of its negation relating to spirit and to immortality, I required the affirmation of each. I was drawn toward the magnetic and finer claims of the spiritual philosophy, by the chance meeting of a friend after twenty-two years of separation. My critical investigations of every form of phenomena for two years; my attendance at spiritual campmeetings and upon the superior ministrations of Cora L. V. Richmond and other inspired speakers, led me to a high regard of Spiritualism as a whole. I should have remained among its speakers and in its grand work, had not immediate entanglement and dilemma rendered public labors impossible. I may be excused from explaining.

During the years that I have edited, taught and lectured in the field of mental science, I have clearly seen the true order of Spiritualism in the great evolutionary march of the ages. I knew that before its impregnable front a mountain of errors was to fall. I saw how it had shaken the dogma of three gods; how it had broken down the barbaric beliefs of a personal, angry God, a devil, and a hell of fire; how, agreeing with the science of astronomy, it had exposed the insidious fallacy of a located, material heaven. It has opened superstition's gates and swept the barrier of ages from woman. It has been largely instrumental in bringing her to the front and in giving to humanity and reform a host of silver-tongued orators, even the Elizabeth Cady Stantons, the Mary A. Livermores, and a mighty throng to battle with tongue, pen and speech, for temperence, for labor, for woman suffrage and for every God-given right that superstition and theology had shrouded with blackness of error; while the clergy, in their belief that the body is the man, failed to give hope in the hour of demise or at the grave; while the mighty Ingersoll, facing the beyond, said, "Out on the wide waste of seas there drifts no spar," and while hope seemed blasted around funeral pyres, the light and prowess of Spiritualism were pushing back the foe, opening the gates of paradise, leading captivity captive, and giving gifts to men. For anger it brought love; for election and reprobation it encircled the race; for its fold it named humanity, and for its shepherd it named truth. Instead of the crape it brought flowers. The endorsement of all its claims by the greatest preacher the world ever knew, kept from his door and cortege the sable badge of error and death, for this insignia of Catholic and Prostestant burials gave way to wreaths of brightest flowers, the emblems of hope and immortality. The spiritual philosophy sheds a lustre around the grave, and covers the grief stricken heart with a halo of Shekinal light, as no other system of religion on earth can do.

I am sure that its list of advancing speakers are led of highest wisdom in preceding their discourses now so generally with well-timed invocations. These prayers addressed to the Infinite, to God, to the spirit Christ, and other spirits of the Father, will rapidly augment the inroads Spiritualism is making into the churches. The lighting up but the fulfillment of prophetic vision. The body, the temple of God, needs not a candle, because that love, spirit and hope are the light.

I have deep convictions; have seriously studied duty. I desire to take my place on the spiritual rostrum and stand shoulder to shoulder with these gifted speakers, but I think of thousands in the spiritual science whose lives and works I truly prize. If welcomed and if led ere long as I have been inclined for nearly a year, I will trust that many of these will see sufficient agreement in the philosophy of Spiritualism and the system of spiritual science to feel, as I shall, that we have not gone apart nor erected a barrier between us. So far as the claims of Eddyism are concerned, there will be no loss; in fact I would avoid the one idea bigotry; I am willing to be known as a Spiritualist, and as a spiritual scientist, but nothing else. The Christian religion is to be superseded by the New Era system, now forming as surely as did the Christian religion supersede Judaism; hence neither policy nor compromise are necessary.

Having proven fully over a year ago, during my work in Maine, that Mrs. Eddy did not discover the chief principles of mind healing, but that they were discovered by Dr. Quinby, in mesmerism years before she went to him in Portland, in 1862, to be cured, I choose to seem no longer pledged to the support of dishonest claims. I shall hope for continued fraternal relations with the greater portion of mental scientists, for, by far the larger portion are not of the school above referred to, but of broad, charitable, progressive views.

A. J. SWARTS, PH. D.

"Exposed."

"The so-called "expose" of Fred Evans, in Brisbane, which has misled both of our worthy contemporaries, Light, and Medium and Day Break, consisted, briefly in this. A certain investigator who came for a sitting with Mr. Evans, *attempted* to seize the slates while the seance was progressing, but failed. He was promptly and very properly hustled out of doors. He next appears in print with flashing headlines of the usual character, which in no sense were warranted by the facts, even as stated by himself. He declares that *if* he had been able to get possession of the slates, he is *sure* that he would have found them provided with false bottoms, etc.! It is too bad that one of the best, if not *the* best, slate-writing medium on the globe should be "put down" upon such flimsy testimony. When these "exposers" can explain the writing in twelve languages, produced through Fred Evans' mediumship, on the under side of a single slate that we had carefully examined, under our own hands in the broad light of day, (which slate is preserved under glass at this office), together with a hundred other equally convincing tests of his independent psychographic powers, we may take some stock in their statements, but not before.—Golden Gate.

Unity and Harmony.

In the earlier years of the new dispensation or spiritual era, the question was often asked, "What is the object of the spirits' mission to the inhabitants of earth?" and was answered by Franklin, Calhoun, Washington and other wise and illustrious spirits, "It is to bring mankind together in unity and harmony, and convince them of their immortality." And this answer is still reiterated. Unity and harmony are fundamental principles in our philosophy, and it would be well for some persons to calmly consider the above answer—such persons as indulge in jealousy, envy, evil thoughts, words and actoins against their fellow creatures. And are such persons true Spiritualists in principle and practice?

We doubt it; but hope the time may come when Spiritualists generally will bear with each other's imperfections, treat each other kindly, and dwell together in unity and harmony. This will give us a greater power and influence in the world. N.

If there is an immeasurable song in your soul, don't try to measure it. Let it sing itself out in your daily life. If there are some pure spirits in the region of your imagination that refuse to be materialized, do not drive them from your mind. Sit down and commune with them, or take them as companions in your labors. Their presence will sweeten toil, and make your life nobler and better. You are a poet. You feel it in every nerve, in every pulse Poetry is an element in your composition.—

THE EFFECT OF SPIRIT MANIFESTATIONS UPON THE THOUGHT OF TO-DAY.

Discourse by Mr. J. J. Morse, Delivered Before the First Society of Spiritualists at Adelphi Hall, Sunday Morning, April 14, 1889.

(Specially Reported for The Better Way.)

The effect of spirit manifestations upon the thought of to-day is most conspicuous in almost every department of mental activity. We might suggest that, at a somewhat late period, the public prints are beginning to recognize that Spiritualists are actually possessed of brains and common sense. They are actually recognizing that several millions of people, who have given their attention to a certain line of thought and philosophy, are really worthy of being treated with consideration and respect. Whether it may be that they love Spiritualists a little and their pockets more, is a question that we will leave you to decide. These public prints are commercial agencies, dispensing that which they think will be most profitable. It is a significant fact that as public corporations have no souls, only pockets, they are probably thinking they can put a little more financial blood into their veins, which will do them no harm, and they will get the credit of being far-seeing, very considerate and very just agencies in behalf of the public, and public opinion. It reminds us that at last the influence of spiritual manifestations has made itself felt in the life of the public press, in the editorial rooms and perhaps more particularly in the counting-room as well. The fact cannot be passed by in silence and longer.

During the last twenty years, or twenty-five at the extreme, there has been going forward in the realms of religious thought a very startling change. Old landmarks are disappearing, old doctrines are being doctored anew, old dogmas are being wrapped up and buried in the vaults of oblivion; all the old creeds and dogmas are being called in, that they may be rehabilitated in harmony with the artistic sense of the nineteenth century. That very good old friend of the clergy, who wears a suit of sulphur, and doesn't smell as sweet as a conservatory, has been rehabilitated. He comes down to the earth, but he does not do it in the guise of a roaring lion, he is rather in the form if a sucking dove. His kingdom has been questioned, explored and investigated with the result of all such efforts; for when new countries are properly explored and investigated, the examination shows you that a great many things that are said to be there have no existence, and many new things are discovered. In a word, hell has been so carefully explored by the thought of modern religion that it has become a very different kind of country indeed to what it was twenty five years ago. Actually flowers are blooming there to-day, and there are fair trees and waving grasses, and instead of invisible devils and their army of demons who are engaged in torturing each other, it was found after all that hell resolves itself into an eternal consciousness of disobedience to the laws of right and justice, which may follow mankind in the world to come, just as in the world that is. The clergy have enlarged the border of God's mercy, and come to the conclusion that probation after death is not an impossibility. The waters of common sense have been turned upon the fires of hell and they have gone out in a splutter of indignation.

It has made its effect felt too, in the realms of literature. It is safe to say there never was a time in the modern experience of the world when spiritual, physical and occult matters generally have had so large a share of interest as to-day. You find the Spiritualist no longer the only questioner. There are physical and ethical questions, attended doubtless with a large amount of nonsence, but in themselves recognizing the essential forms and principles that you are familiar with. You will find them everywhere, until at last the good old-fashioned conservative, who thought they were idle tales and superstitions, will lift his eyes and exclaim. "Good gracious! whatever are we coming to?" Furthermore, you will find the visitation of these spiritual manifestations have made a palpable and visible impression on the heart, touching you in the deepest and saddest moments of your lives. Lightening the gloom in the darkest of your dark days, bringing comfort and sweet balm of peace to your shadowed hearts and distressed souls, when there was no balm in Gilead, but only that trust in God which you failed to have when most you needed it—while gazing on the silent features of your beloved when shrouded in the cloud of death's dark gloom. The effects of spiritual manifestations have sent a ray of sunshine into your hearts in their darkest hours, and now you do not say your friends have died, and you pray that it is well with them. You do not say, "Oh Lord, forgive him all his failures and take him to your breast in peace and mercy at last." You do not say, when that casket is lowered beneath the surface of the ground, "There goes all I love." Oh, no! And the intelligent minister, for there are such persons, does not speak of death, but says to the mourners, "Your beloved has been called home by God. He has been taken to that fair country beyond, and over there where the pastures of our divine Father hath no limit or border; he shall live in never ending happiness and peace." Why has the minister changed his tone and no longer speaks of the dreaded day when the dead shall rise from the grave and the sea shall give up its prey? Why no longer do they speak of the day of resurrection, when the dead and gone humanity of past ages shall crowd and stand before the judgment seat? Why don't they tell you of this? Why do you not in wretchedness and despair say, "Good Lord, why hast thou robbed me of that which I loved so dear?" Why these changes? Because from those sounding raps of forty odd years ago, down through every form of spiritual manifestation that you have received from the spiritual world, comes the fact of their existence. You no longer believe that that dead body is your friend's soul. There has been an education that has been more complete than any form of education, that has lifted the long sunken human mind out of the atmosphere of darkness, and diffused the atmosphere of immortality.

Glimpses of the glorious world of immortality in the chamber of death revive your spirits, and with beaming faces, in spite of your bereavement you stand up, and the lesson comes home to you that there is no death in God's wide world, that this was change, that life only takes a wider range. The influence of these spiritual manifestations has made the passage of death right through flowers and carries you into the land of everlasting peace and sunshine, and the consequence is that the old grim shadow can never again rest upon your hearts, the old mistake no more makes misery in your souls. No; you have been lifted above it all, and the world learns that death is but the gateway to life immortal, a temporary obstruction between the beloved who shall meet again.

Let us turn to another point. Even science is not quite so self-assurant as in former times. It is not so long ago that science was absolutely material in her questions, and smiled at religion and looked with scorn on Spiritualism. But lately science has developed a peculiar phase. In spite of her protest that she is rigidly exact and makes no assertion that she cannot prove; she has stepped into the region of speculation and talks learnedly of atoms, which no one has ever seen, and questions of that which leads her into the domain of pure speculation in her endeavor to approach the laws governing the mortal universe. And, again, she goes on now-a-days into the region of mind, and your conservative material scientists wonders where he is going. The Spiritualist says "Oh, the road is quite easy; we have been over it before. We have prepared it, graveled it and rolled it. Come right along; up here is the realm you have dimly sighted. Come and see this region of imponderable and invisible force. Come and see the creatures that exist in another condition. Come up here; don't be afraid." Then do they laugh at you and say you are going out of your head? No, not now. There was a time when you would have been laughed at. If any one had dared to suggest that two men three miles apart could make their voices heard to each other through a slender iron wire, there was a time when they would have been laughed at. Speculation may often lead to demonstration; and as to the spiritual phenomena, they open up a realm of imponderable forces, and display wholly unexpected powers. In spite of the speculations of advanced scientists, by and by the value of these phenomena will be accredited to you, that which the scientist affirms being in the spiritual realm as well. The man of science, and the man of Spiritualism will be found side by side, the one absolutely necessary to the other, and life incapable of interpretation unless both are accepted.

Thus the trend of thought and influence that the spiritualistic phenomena have excited is extending and opening the opinions of human society to day. And having done so much in the very small period of forty-one years, take your heart of courage to yourself. Your foes without, and enemies within, and the great army of fools on all sides, may be heavily discounted; they never can stand the uprising and onrushing waters of eternal truth. For truth is greater than error—immortal and eternal, and will never die. Resistless—it will overcome all phases of opposition—and the end will be that science and spiritualistic light, thought and phenomena will constitute the crowning glory in the diadem of earthly science, and you will be able to see the God of nature and Being in and through every department of existence.

How shall I be able to know that the Spiritualism of the present day is a fact, as there are undoubtedly so many frauds practicing it? Spiritualists themselves admit this to be the case?

Let us first of all proceed to answer the question by the argument of exclusion. We will admit that there is fraud. We will admit with our friend, the questioner, that there are fraudulent mediums; but we have nothing to do with them. You cannot test the quality of a man's brain by buying his neighbor's apples. You cannot test the sincerity of a Christian's belief by measuring it against the delinquencies of a professor of Christianity. You cannot estimate the reality of a spiritual fact by placing it side by side with a counterfeit, unless you wish to make an argument by contrast. But if you wish to make an argument by contrast, you must be sure of the fact and must be sure of the counterfeit, and unless you have both, there can be no argument. And if we have both the fact and the counterfeit, where is the need of the question? It answers itself. One single fact destroys a million frauds; one single evidence is a great deal better after all, than a world to the contrary. The argument of exclusion brings us to the answer. There is the fact which you know to be a fact; we are wanting to know whether the facts are true. When you have arrived at the conclusion that you have the fact, a little more experience will enable you to know whether you are getting the true or the false,—granting that there are these frauds, and really we do believe that some people are a great deal more interested in finding frauds than facts,—is it not something like the pilgrim in Bunyan's allegory, looking at the ground at his feet and neglecting the crown above his head? Bunyan spoke a great truth when he placed this before the world—but let us come to the facts. Supposing all the spiritualistic phenomena that have been recorded in the last forty-one years are undeniable and palpable records of misrepresentations, things that are delusions and illusions from the beginning to the end.

Remember, there is a great responsibility in denial, just the same as there is in affirmation, and if people only remembered their responsibilities in the matter of denial just as in the matter of affirmation, there would not be half the amount of stories circulated that there are to-day. What is the responsibility of assuming that all these things may be fraudulent and delusive. The responsibility implies that some twenty millions of people throughout the civilized world, some of them the most acute, cautious, clear-headed thinkers in the realm of science, literature, art and philosophy, have been deceived in this demonstration of communication between the two worlds. And if the modern Spiritualist has been humbugged, why not the ancient Spiritualist also? If the facts recorded to-day are illusive, why are not the facts recorded in past times illusive also? Until at last you find yourself in the center of Christianity and say these things are very much like what appear to have been produced by these Spiritualists, and which they are recording and reporting and if they are deluded these Christians must be deluded also. Granting these arguments as wise and good, where are you going to find evidences of a life after death outside of these things? Your responsibility assumes a very comprehensive form if you deny the veracity of the witnesses, the accuracy of their statements, the reality of the facts. If you deny all these things in the nineteenth century, we say you are, in justice, bound to deny them in the first century as well. You stand and fall by each other. Are you willing to take the responsibilities?

You may go outside of the records of the Christians, though there are some people still who think that that which is not in the records of Christianity is not worth listening to. But if you turn to the records of all the older countries and religions of the world (never mind that they are heathens or barbarians; you might remember that they entertain precisely that opinion about yourself), you will find among these people records and statements of man's spiritual powers, supernatural agencies, relationships between the two worlds, and evidences of powers and persons from the unseen realm that are every way as marvelous, remarkable and exact as those that you can find anywhere else, until at last swinging out right into the world you find that an acceptance and a recognition of the fact and presence of spiritual powers and personalities in the affairs of human life is a well-nigh universally diffused opinion and belief among all persons who have any pretentions to intellectual and spiritual culture whatsoever. Now if the millions of Spiritualists are deluded, what about the hundreds of millions of other people? Don't say that you live in an advanced age, that the methods of scientific investigation were not known in those days. Why, your scientific men are cutting each other, one saying of the other that his methods don't amount to much after all. Don't say they were ignorant and prejudiced and barbarous because it doesn't answer the case at all. What are you going to do about it? If the modern Spiritualist is deluded, not only is the Christian believer, but all other believers in like things, may be so.

Now let us come down to the domestic life, to what is called "folk lore," let us turn to the records that you will find in almost every country of family ghosts, warnings, premonitions, spiritual powers startling occurrences, and ask, what about these things? Are they all superstitions? We might recall to your mind Robert Dale Owen's book, wherein there is chapter and verse, in the most precisely stated manner, supporting the reality of all these things in the privacy of domestic life. Have they been deceived? Are all these facts no facts? Having no substantial body? No. The universality of the illusion is out of the question, and the testimony in private life, in the religious records of Christianity, all point to one of two things: The reality of a life after death and the possibility of its inhabitants holding communication with you.

Now granting that there are frauds, and that spiritual mediums sometimes do present spurious phenomena, removing all the elements of uncertainty, discounting the records of universal history of the race as well as the spiritual records, when you have excluded every doubtful element there will be something remaining. What are you going to do with the remains? We have used the argument of exclusion, admitted that people may be mistaken, that they may be unreliable, but surely in the name of common sense, in this age with the means of investigation that you possess, and which were never equaled in the history of the world before, it is absolutely impossible for any wholesale fraud to live for forty years. We say when every element of the argument of exclusion has been used, there is a residuum remaining. What are you going to do with it? You may shut your eyes and darken your rooms and say the sun doesn't shine, and swear perpetual darkness reigns, but when the blinds are lifted off one by one, the doors unlocked and thrown open, and each of your arguments for excluding the sun is removed, the sun streams in and fills your chamber and you look aloft and the glorious orb of day is shining. Therefore what are you going to do with it? You never had a blind wide enough to obscure it from the world. Put up your shutters and blinds and lock your doors and swear the world is in spiritual darkness but when your windows are thrown open and all obstacles are removed, behold, the chambers of your souls are filled with sunlight.

When the argument of exclusion is properly used, then you turn to the argument of comparison, bringing due and proper methods of investigation, believing those facts which in the nature of things would affirm that which you have, and they will help you in a degree to understand these realities, till you can see the larger realities beyond.

Written for The Better Way.

A NEW KITE.

There is one thing that mainly constitutes the charm of all phenomenal manifestation—its reality. With all the obstacles through our ignorance of occult law, our skepticism of that which does not come addressed to the senses in the regulation form that habit has sanctioned, and our materialism which so completely encases us that we cannot sense the spiritual, only demonstration, or that which really seems to be such attracts us. The age we live in is one of sham adulteration and duplicity, not "for Christ's sake," but for the sake of notoriety coupled with the almighty dollar; and in consideration of this, the idea naturally suggests itself to us that the least we can do for the truths of Spiritualism is to be strictly truthful in everything pertaining to it. While as investigators, we take the position of the little child, and humbly seek to learn, thus placing the truth before us and self behind us, we make no wrecks on error's rocks and shoals, and arrive in honor at the goal. But when personal ambition or selfishness takes command, what may not befal?

Now, Mr Editor, please bear with us for so much moralizing. We know it is an insult to the intelligence of your readers, and an imposition on the columns of any sheet which is their educator, to tell them to be "good," if, in doing so, we only repeat what the reverend teacners have so long been doing in argument and exhortation. Our object in the above indulgence was to suitably preface the statement that this age of sham and counterfeit has the dishonor to present Spiritualism as the tail to a new kite. It has served as an appendage to Materialism, Christianity, science and a horde of isms and hobbies, and is to be distinguished at last as an appendage to the theatrical kite. This we certainly expected, that when the public interest culminated to a certain point, that the drama would take it up and embody it in its own way. This action has been anticipated in a small way by some disbelievers in the phenomena of materialization, whose exhibition it was our fortune, or rather misfortune, to recently witness. Those who are minus the spiritual gifts, often seek all ways to use a sacred truth to offset the lack when notoriety is desired. In this case it was planned to dress the actors in the habiliaments of the spirits, who were then supposed to possess themselves of the physical organisms of said actors when thus dressed, and with shut eyes told the stories of their earthly lives With these sensational recitals was given no truth or explanation concerning spiritual things, as have been given us by the spirit teachers who have been emancipated from the flesh and have graduated to the highest courts of ideas and principles, but only the degrading ideas which have made the leaders of religious thought dominate humanity throughout the darkness of the past. To those who had ever witnessed the real presence of spirits, through the organism of a developed medium, the counterfeit was indeed sickening and repellant, and gave rise to the inquiry, if the conservative tendencies of the individual do not survive so-called death, and does not habit induce such to sometimes aid mortals in upholding error?

To one the presence of whose loved "over there" is sacred in an ever present affection that hallows their very memory, such sham public exhibition of what someone may conjure up and imagine, is depressing indeed; and, withholding indignation, can only vent itself in pity on the perpetrators.

Think of an honest investigator inquiring for the knowledge of a continuity of life beyond the grave, being thus fed in return with the stones of base theatrical counterfeits in place of demonstration, with weak imagination embodied in some silly charm—all in the name of, not the drama, but of Spiritualism!

It is not a pleasant task to bring to the light of day the barnacles that impede the action of the good old ship of progress; yet, as evil is a necessity that we may by contrast realize the power of and virtue in good, so it is needful to take cognizance of whatever is being done to the injury of the truth. The above attempt seems to be the next chapter after that of the several exposers who had previously shown the possession of real spiritual gifts. So we pass and shall continue to pass through all grades of trial and opposition, growing the stronger meanwhile.

H. W. BOOZER.

Grand Rapids, Mich.

Summerland.

We perceive that a new town has been located in California and given the name Summerland, but this name applied to an earthly village or locality seems to be in bad taste. How would it seem to set off a scope of country somewhere and name it Spiritland, or the Spirit World, and locate a village or a city therein and call it heaven? Folks are hard pressed for a name who go to the spiritual realm to find one. We have another use for the name Summerland and dislike to see it applied to an earthly village. How would the name Greenland do for the new village? This would indicate a place of perennial verdure, as it really is, according to the description of it.

N.

Written for The Better Way.

FROM THE HUB.

The Rev. Heber Newton, like the Rev. M. J Savage, is a very bright and popular minister. They both have been very fair minded and reasonable in what they have said of Modern Spiritualism, and their remarks on current matters carry great weight because of their fairness and without any special adulation, they both apparently mean to state the truth from their point of view, and that is all Spiritualists of the right sort want. I never knew an out-and-out Spiritualist who did not want the truth rather than their spiritual theory to be accepted as true. Spiritualists have found certain facts, which, using the language of the Rev. Joseph Cook, before he had been reminded that he had gone too far, and so had to eat or qualify his own words, "we cannot apply to these facts any theory of fraud." These Spiritualists find there is back of these facts an intelligence which claims to be human, spirits of men and women, who were once human beings. That assertion does not prove the claim, but it establishes its *raison d'etre* until a better solution is found, which is not the case yet, and Spiritualists are those who accept the spirit theory and as in duty-bound form the internal evidence of the intelligence itself. And of that they feel themselves to be as good judges as any outsider, be he scientist, a clergyman, a scholar; and they never will be stifled in their conclusions by any authority however high, that says it is based on fraud and credulity, for they, as a body of intelligent people in all the varied walks of life, know better. They know as well as anybody that there is fraud, both on the part of mortals and of spirits, but they know also and as well that it is not all fraud, and consequently any reflections in that direction have no weight with Spiritualists and ought not to have, and consequently the ism spreads, no matter for exposures, and no matter for frauds, it is working itself clear and is growing in numbers and in respectability, and the fact that two of our brightest ministers, Savage and Newton, have a hospitable word for it, and more of such will follow, are pointers.

Newton intimates in his "bird's eye" view of Spiritualism, "It is here not as having come yesterday; it is already in its modern form, nearly half a century old; there has been ample time for its novelty to wear off, but it still holds on. One cannot inquire among his friends and acquaintances without finding in every hand those who have not only been looking into it, but have become silent converts to it. Spiritualism is vastly more than fifty years old; it was ostensibly born in 1848. No one needs, however, to be reminded that the ghost is the oldest figure in history. Spiritualism has been as wide spread geographically as it has been old historically. It is no local outbreak, merely but a widespread movement. Beneath all dissimilarities of language; creeds and customs, one and the same experiences have made themselves felt. Spiritualism everywhere evolves its varied phenomena in a certain uniform order. Those various phenomena have assumed more and more of an intellectual character until both physical and mental phenomena have coalesced in a sensible and audible communication, real or supposed, between relations and friends in the two spheres. Spiritualism claims insistently, or persistently to be a purposeful effort on the part of spirits to discharge a mission in the inspiration of a new religious revival upon the earth. Spiritualism does, as a matter of fact, seems to substantiate the claims of its priests if it be accepted as what it claims to be, a system of communication between spirits and men; it is a demonstration of the reality of immortality, out of which must issue the mightiest revival of this base faith of religion known to history."

What is known as Modern Spiritualism dates from 1848, forty-one years ago. I like very much its extension into the ancient period in a word, as Mr. Newton says, "the ghost is the oldest figure in history," and so ancient Socrates listening to his demon or guide becomes one of us, a modern Spiritualist though it was 2300 years ago, and Swedenborg, who talked with the departed 150 years ago, was one also.

I would give a good deal to talk with my grandmother with my present knowledge of this light, for she cast the pearls, and I and others were the swine that trampled on them; but they linger in my memory still, and she, though she became a spirit forty years ago, is happy now to know that I understand her now detter than I did then. I will relate a little of my experience with her in these phenomena, which I remember better from 1825 to 1835. She amused my childhood relating experiences. One was a lame spirit, who used in the night to climb up the back stairs; she knew the number of steps; she could tell his heavy, lame foot and his light tread with the other, and knew by counting just when he reached the top stair near her door, when she would jump out of bed, run out of the outer door into her mother's room, frightened to death. She seemed to know it was a poor relation, who used to come up stairs in that way before he died and he made the same footsteps now as a departed spirit. She had many of those weird but true stories to tell us children, and I learned also that she was what one would call now a seeress. She could see spiri s all her life. I remember well the last fifteen or twenty years of her earthly existence, hardly a day but what she saw them. They generally were her departed children or her brothers and sisters; they did not seem to say much. She knew what they came for or wanted by symbols, which she could not always describe but used her own language in relating these interviews. I have a very distinct remembrance of one, which I will relate, the method in it impressed me even at the time. She felt quite depressed and worried; said she had had a bad vision, and finally told us of it in detail. She saw, standing erect against the wall of her room, three coffins with their lids hanging down, exposing the faces of three of her sons as corpses. There was Edward in one who had been dead two years, and George in another who had died a young man six years before, and between them was Barney who also appeared as a corpse, though he was not dead but was alive, living in New Orleans. This was before the days of telegraph and railroads, and it took twelve days or two weeks for a letter to come from that southern city to Boston. My grandmother felt uncomfortable as the time for fear something bad was going to happen. About two weeks after this vision, the postman left a letter with a black seal. Before it was opened my grandmother exclaimed "Barney is dead!" and put her hands before her face. Others opened the letter and read from a friend, "Barney Clap died suddenly yesterday."

Yes, Modern Spiritualism is ancient also, and will endure; the ghost is indeed the oldest feature in history.

J. WETHERELL.

Boston, April 21, 1889.

The Loved and the Lost.

Through the Trance Mediumship of Mrs. I. Whitney.

The loved and the lost, we call them lost,
Because we miss them on life's onward road,
God's unseen angels our pathway crossed,
Looked upon us all, and loving them the most,
Straightway relieved them of life's weary load.

And this we call a loss, Oh selfish sorrow,
Selfish hearts, Oh we of little faith!
Let's look around some thoughts to borrow,
Why we, in patience, should wait the morrow
That surely must succeed this night of death.

Aye, look upon this dreary desert path,
The thorns and thistles whereso'er you turn,
What trials, what tears, what wrongs and woes,
What struggles and strifes this journey hath—
They have escaped them, and lo we mourn!

Ask the poor sailor when the wreck is done
And is striving with his precious burden to reach shore
And the raging waves he is battling on,
Is it not joy where every joy seemed gone
To see his loved ones landed on the beach?

Let us do likewise, death hath made no breach
In love and sympathy, hope and trust,
If outward sight our eyes ne'er reach,
There is an inward spiritual beach
That greets us still, though mortal tongues be dust.

It bids us do the work that they laid down,
Take up the song where they left off the strain,
And journeying till we reach the heavenly home
Where are laid our treasures and our crown,
And our lost loved ones will be found.

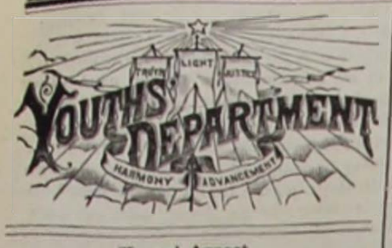
Written for The Better Way.

Reminiscences.

"Threading my way" along the thorny path in the early days of Spiritualism amid opposition of agnostic ridicule and the vulgar abuse of the ignorant rabble, I found for the first twenty years "Jordan was a hard road to travel on," but I had the truth, and knew it, for it was not a belief nor dependent on faith, "and in summer heat and winter's cold I fed my flock and penned my folds," calling them together in any place we could get, sometimes in the churches of liberal societies often in halls, in groves, in barns, private houses, and once in a blacksmith shop, once in a cooper shop, and once in a sheep pen, where I got such a cold I nearly lost my life by it; but during all my forty years labor I never missed one engagement from sickness or personal cause, and only few from failures of railroad trains to get me through. I never refused to go to any call on account of pay, if I could go, and I told the boy sweeping the street crossing and holding out his hand for the penny who the Scotchman said thanked him the same if they gave him nothing much, and although I came out "stone poor" I came with a clear conscience feeling that I had done my duty and was entitled to a place on the relief list, if not pensioned as a wounded soldier, as I had no scars from the conflicts, several of which were highly interesting and furnish food for recollection. Among the first of my discussions was one with Leo Miller, who was then lecturing against Spiritualism, but was soon after convinced of its truth through some medium, and for several years did a good work in its defense until he switched off into some other work for his eloquence and more, but not better, pay, and in these later and bad years he still lives, but is lost to us. In my later discussions was one with the infidel phrenologist and lecturer Grimes, to whom the churches were freely opened for him to lecture against Spiritualism and tell his stories and get well paid, as he told me he lectured for pay and not for any cause. In the discussion I had with him in Owego, N. Y., they hired him and gave me nothing, and at the close he said "I am satisfied and suppose you are," and was for in this case, after the first night the clergy deserted him, for I did not fail to show them what company they were in, as he spent his share of the time telling stories about mediums many of them as ridiculous as as those in the Bible about Balam and Samson and Lot and Daniel and Elisha and the bears, etc. In my next I will review some of the early workers now nearly forgotten.

WARREN CHASE.

Cobden, Ill., February, '89.



Vernal Aspect.

There is a great revival recurring every year;
All look for its arrival with joy and hope and fear.

The Sun alike does gospel preaching to rich and poor,
And melting is his teaching on hill and field and moor.

His power of conversion is proved on snow and ice,
Nor wanting is immersion with omens in the skies.

The agency and labor have not been spent in vain,
By water, wind and vapor, the earth is born again.

Behold regeneration evincing change of heart
Promissive of salvation, grass, leaves and flowers start.

As bells and organs ringing, and choirs tuning songs,
In mead and wood are singing the birds in many tongues.

The whims of weather breaking upon the fairy days
Betray, anon, forsaking and falling off from grace.

Yet on, on goes the season, progressive is its course,
In spite of lurking treason and gust's destructive force.

—C. S.

Written for The Better Way.

A SPIRIT FRIEND.

One evening last summer, when I was living in Joliet, I had an occasion to go to my employer's office to make out some reports necessary in my business for his immediate use, which detained me until midnight. Finishing my writing, which was very trying to my nervous system, for the reports had to be made out accurately, or they were of no account to the company. Pushing back from the desk on which I was writing, and the light being hidden by a shade over the lamp, making the room black and to the left of me by the door leading to the street, so dark that I was obliged to tip the shade in order to recognize a person when they came in.

As I sat meditating, feeling the inspiring and healing influence that forced its way from one part of my physical covering to the other, as I was very accessible to spirit influence previous to this time, e. g. like Mrs. Carrie E. S. Twing, being influenced by the notorious Ichabod, as the Cleveland Leader delineates her influence. "She began to gasp convulsively and her eyelids began to twitch, and Ichabod spoke, 'I am here.' I heard the rustle of a silk dress in the direction of the door. Turning to see who my visitor might be, there stood within a circle of phosphorus light a beautiful female spirit pointing towards the street, but uttered not a word.

"What do you wish, my lady friend?" said I, at the same time rising from my chair to approach her, and, as I did so, she dematerialized, going seemingly into nothing. All things were as before. "Am I dreaming or am I drunk?" I said aloud. I know I had never been in the latter state, and that the former was no habit of mine, (dreaming in offices,) for my business was that of a steam shovel engineer, and I was running a steam shovel near the city for this company. Taking this to be a *fraus pia*, I left for my hotel.

On reaching the street I found it was nearly deserted. Stopping to button up my overcoat, for it was very cold and big drops of rain were falling from the clouds above, when looking just ahead, a double phosphorous light flashed before me, and here the *Cidevant Charmante* materialized and stood on the sidewalk a little to my right, pointing to the gutter. Looking in the dark and filthy ditch, I found a human being stretched out at full length. Returning my eyes to look at the young lady I spoke, but to my surprise she had vanished. Going to the assistance of the *Animal implume bipes* in the deep washed gutter, I tussled with him until he was sitting in the office before the fire in my easy arm chair. He was now about as sober as myself, and inquired where he was. I told him he was in an office of a friend; he looked at me and remarked that he was glad he had a friend. I left the office and locked the door after me, and going to a railroad eating room, which was near by, I secured a lunch and a cup of coffee for him, for which he thanked me very kindly. I talked very cheerful to him, and he answered me with much interest. The coffee had now annihilated the maddening effects of the liquor, and he was himself. I talked of his going home to which he consented if I would go with him. I heartily assured him I would.

On reaching his home, I found a spiritual-minded and kind-hearted wife waiting his arrival at this late hour. On hearing footsteps, she came to the door in fear of meeting *Ame de boue*, but instead she met her husband and a man with a cheerful word for her tired soul. He handed me a chair and we took seats to talk over what had just transpired. I described to them the young spirit lady I had seen but a short time before. The man looked at me and fairly hollowed, "It is my daughter who died but a short time ago." And he said she appeared to him just before he fell into the ditch, but thought it was the cause of poor liquor, and he continued, "My God! I would have perished had it not been for her. I will never drink another glass of liquor, so help me God and hold me steadfast." The man and his wife both thanked me very kindly for my services. I afterwards made a number of visits to their home, and was made the most welcome of their guests. They are now strong believers of Spiritualism, and hold communion with their daughter quite often. I have never seen her since that awful night, but have had word of cheer from her, and she tells me her father has not tasted liquor since.

A SPIRITUALIST.

MRS. ETTA ROBERTS.

To the Editor of The Better Way.

As you invite correspondence concerning phenomena, I will introduce, for the information of your numerous readers, some facts in relation to a newly developed medium for materialization, Mrs. Etta Roberts, 258 West 43rd street, this city. It has been known to the immediate friends of Mrs. Roberts for some time that she had medial powers, but it is only recently that she has attempted to sit as a public medium, and for the present only for a company of about twenty ladies and gentlemen that are sitting two evenings each week with her to test the accuracy and strength of her mediumship; and the writer of this statement is fortunate enough to be one of the sitters, and we can no better chronicle the present advancement of the development of this medium than to introduce the remarks of Mr. Henry J. Newton, President of the First Society of Spiritualists, at the opening of their services at Adelphi Hall last Sunday morning, the 14th inst. Mr. Newton is a veteran in Spiritualism, a careful and scientific investigator of the phenomena, is well up in the philosophy, and a thoughtful, thorough believer that the phenomena is essential to its philosophy; his purse ever open to the support of mediums, and regarded the best friend Spiritualism has in this city, giving more towards its support than any half dozen people here or in Brooklyn.

REMARKS BY MR. HENRY J. NEWTON:

"In speaking of the phenomena of materialization, something has happened within the last few weeks important enough to communicate to the audience.

In the latter part of March a gentleman called upon me, stating that his sister-in-law, a widow lady by the name of Roberts, wished to give public exhibitions of materialization, on account of her interest in Spiritualism and the fact of the assaults that had been made upon it within the last year, and especially those upon the phenomena of materialization, which are still being made. She wanted my advice. I told him I never had heard of the lady. She had sat for Judge Cross a few times, but not since her return from the west, where she lost her husband.

I asked him to let her come and see me and tell me about her mediumship. She called. I told her I did not propose to go before the public and make experiments, it was not my idea of the propriety of things. I invited her to come to my house, invited a few friends and improvised a cabinet at the end of the hall. She came, two of the ladies examined her, and I put her in the cabinet, and we were perfectly satisfied that she was a good medium. Then I suggested that she be put into the test cabinet. She made no objections. I then put up the cabinet that had been used by Mrs. E. A. Wells, very securely, at Mrs. Wells' residence, and secured the partition. The medium is put into one compartment, and there is no possible access to the other by the medium or any one else without the certainty of being seen.

I was invited to go into the cabinet and hold the medium's hands. The spirits came out of the other side. That was the test and they did it repeatedly. Then I was asked to hold the medium's hands and her control talked to me. In a few moments Mr. Benn, the lawyer, was asked to go in, and there was nobody there, the medium was in the other apartment—had been taken through the net in some way. This was done one evening as many as three times. Because Mrs. Wells did it they made a great hoodoo about it.

To settle the question still more thoroughly we had a new cabinet constructed and put up at Mrs. Roberts' residence. It was made by Mr. Edward Meeker, at Orange, and instead of fish-net, the partition was made of wire netting. It was put up in her room. They took her through the wire netting just the same, and in this case permitted us to go in and find the medium sitting on the floor.

It was suggested that we have a wire door made to the compartment in which the medium is placed. She was put in and locked in, and Mr. Meeker put the key in his pocket. In a little while some one was asked to go in and hold the medium's hands. The control said he could do anything. The medium was not there.

Altogether it was one of the most wonderful experiences I have had, and if it teaches us anything it teaches us that we do not know anything of the fundamental principles underlying what we call the laws of nature.

This control is not afraid of skeptics nor anything else, and there has been no Indian guide or little girl. Except that Mrs. Wells' little control, Eunice, is there every night, but it rather annoys Father Delena." She wants to do the talking and he doesn't like it. The leading control is Father Delena, a Catholic priest, who, before his transit to the other life, resided at High Lake, Wayne Co., Pa. He is a wonderful control, speaking intelligently, and thus far has promised nothing in the way of phenomena that he has not been able to satisfactorily perform through his medium. And our circle are expecting great surprises, which I have no doubt will be experienced, the results of which shall be furnished the readers of THE BETTER WAY. Fraternally yours,

PATTERSON.

New York, April 17, 1889.

Special Report for The Better Way.

EASTER—ITS SIGNIFICANCE TO SPIRITUALISTS.

Synopsis of Lecture by Miss Jennie B. Hagan. Easter Morning, April 21, 1889, Cincinnati, Ohio.

PREFACE.

Miss Hagan gave one of the grandest and most eloquent discourses from the above subject at the Grand Army Hall on Sixth Street, in Cincinnati, that it has ever been our pleasure to hear. We give below extracts which will afford a partial view of the masterly way in which she discussed the topic. Miss Hagan is one of our finest speakers and she is one, too, who must be heard in order to be appreciated. Not even a stenographic report can do justice to her remarks.

LECTURE.

After a few preliminary remarks, Miss Hagan said that she was reminded by the beautiful flowers and buds of this sunny south land of the scene in the far north, in a New England town, where, in a church on the hill, the people were celebrating the Easter Morn. The snow lay white on the ground and everything was sharp and cold without, while within the church were the kneeling people, the boys in their white robes singing the songs of the service while the organ pealed forth the grand music for which the Catholic church is always noted. And then could be heard the low tones of the priest chanting the words of the service, while the murmured responses of the people rolled up to him in reply. But what was there in all this ceremony? Of what was it a type and what was its significance to humanity, not alone to Spiritualists but to all humanity as well.

Look around you here in nature, in your warm, sunny land, and behold the answer in the opening buds and the sweet scented flowers. Here is the type of the resurrection that Easter Morn is supposed to represent. The seeds have lain within the dark sepulchre of the earth, held by the chains of winter, until the angels of the sun and rain have rolled the stones away and the flowers have burst forth in beauty from their cerements. This was the resurrection time of nature and this was the type of the arisen Christ. The man Jesus of Nazareth in his life was a type of what a grand, self-sacrificing man may be when inspired by divine love and gentleness, such as he surely must have been in order to do to be able to do what he is said to have done. The story of his resurrection is the type of what is to be seen on every hand, in all forms of life. One form rises into existence; passes its time upon the stage and then drops away to give place to a new form; a resurrection of itself in a higher type of life.

His resurrection is a type to us *of* how we may burst the narrow bonds of hate and selfishness, and rise into a grander life of unselfish activity and love for our fellow humanity. His resurrection was only the bursting by the spirit of the material chains which bound it to the earth. The spirit dwells within the body as Christ is said to have lain within the tomb and grows from infancy to youth and middle age, and from middle age to old age, and then death comes as the angel to roll away the stone and the soul goes on to a higher life, progressing ever onward and upward through the infinite ages of eternity.

This Easter Morn calls us to lay aside all narrow prejudices and to take up broader ambitions and plans for life work. This is the time to be at rest from bigotry and sectarianism and joining hands with all that is good and pure and lovable in humanity, march forward to the grand resurrection time of the human race from its bonds of hate and cruelty.

This is the season which of all others should mean the most to us, for whether Christ was an actual personage or not, from him we may draw lessons of love and kindness toward our fellow man, never to breathe the least word of suspicion against our fellow man, for every word, every thought is scattered broadcast, and an evil word once sent upon its journey can never be called back. This is illustrated by the story of a teacher of ancient times, who had occasion to correct one of his pupils for tale bearing and spreading of evil reports as to his companions' good fame. The master took the pupil abroad one day into a field and gave him a large handful of the downy thistle seed, and told him to cast it upon the wind. The student obeyed and then said to the master, "Go bring me that thistle seed, every one." "Why, master, I cannot." "So, my son, it is with evil language—you cannot recall it." The pupil stood abashed and self-convicted. So then let us be as Christ was when he said, "Let him who is without sin cast the first stone." We can make our lives pure, gentle and true, and follow thus in the Christ's footsteps, and by so doing be ready to arise from our tombs into a new light, when the resurrection of death comes to us, and so we may in this the type of the Easter Morn for us, and appreciate the true significance of the arisen Christ, and find in the soul inspirations that come to us, calling us higher every day, our true Christ, the resurrected spirit of love and purity.

Such are the leading points of the discourse given in a discursory manner. We have endeavored to give the ideas of the speaker as closely as possible, retaining the spirit, if not the exact words.

THE STORY OF RUDOLF'S DEATH.

He was a Spiritualist, and a Ghost was the Cause of His End.

In certain circles in Vienna there is a story current regarding the death of the Crown Prince Rudolf, which is generally not believed, but is accepted by some as the true account of the unhappy termination of his life. The Prince was, it appears, much given to the study and practice of the mystic arts, and was also greatly influenced by any woman who prepossessed him. He was a medium, and on several occasions had boasted of having seen the Burggeist, an apparition which has for centuries haunted the Palace of the Hapsburgs at Vienna, as the White Lady does that of the Hohenzollerns at Berlin. Only a few days before his death, while dining with Count C., the door of the dining room suddenly opened. The Count was startled; but the Prince said, laughing: "Don't be disturbed; it is only the Burggeist; I have often met it, and we are intimate friends." The Crown Prince was always surrounded by mystics and mediums, and it was at his request that Baron H. brought the medium Bastian to Vienna. There was much discussion at the time whether Bastian was or was not an imposter, but the Crown Prince himself was never able to determine in his own mind that he was. There was considerable controversy on the subject between the Prince and Baron H., in the course of which the Baron offered to give palpable proof of the possibility of citing spirits, even without the aid of a medium. In order to put the Baron to the test, an appointment was made, and he and the Prince, with Count C., met one dark night at the castle of M. The Baron lighted seven torches, and produced his book of incantations. The Crown Prince looked at it, and was immensely amused to find it to be only a French Ollendorf's Grammar; but the Baron explained that it was immaterial how he excited his will. All that was necessary was for him to produce the spirit.

The conjuration of a spirit then began, the Baron reading aloud one of the dialogues. As he proceeded his voice resounded in the chamber with terrible intensity, and the very air seemed to become alive with invisible horrors. At the same time a rushing blast extinguished the lights. Count C. fainted away, and the Prince rushed out of the room. His mind subsequently became much affected by what he had witnessed, and he insisted that the Baron should produce some Elemental for him to fall in love with. Baron H. then employed various arts to work upon the Prince's imagination. He abstracted blood from his side and burned it, at the same time making him recite some incantation. At last the Elemental, in the shape of a beautiful woman, appeared when the Prince was alone in his room. She repeated her visits, growing each time more tangible, and one day the charm was broken by a keeper firing a gun at the apparition. At the same time the Baroness Vetzera, a most beautiful woman, lay dying at Vienna, but recovered as by a miracle. The alleged reason is that the Prince's Fire Elemental had taken possession of her. Later on the Prince met the Baroness and fell violently in love with her. They met at the Castle of Meidling, and by some means the Prince found out that the Baroness was his Elemental. He had in the meantime become turned from Spiritualism, and was horrified at the discovery. The Elemental, insulted, departed, leaving the body of the Baroness a corpse in the Prince's room; but as the Elemental had become a part of his own life, he, in a fit of mental alienation, shot himself.—Vanity Fair.

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Sensation is one of the attributes of life which permeates all matter and perceived by the material in comparison to its refinement—temporary dearth matter excepted.

All that has a tendency for good is law, or a manifestation of the great universal law called life, acting for a specific effect to reach certain individualized intelligences or creations of this law.

Somebody thinks THE BETTER WAY must be the ladies' paper. Be it so. We are ever ready and willing to oblige the ladies. All deference to the fairer, the purer and consequently the superior sex.

Mediumship is the mortal agency through which the law, called Spiritualism, operates, whether desirable or not to the ones so constituted. Many such are excellent instruments used for purposes entirely unknown to themselves.

"What is Spiritualism" may be answered in many ways and is often necessary to the demands of fastidious seekers after truth. We shall bring an occasional article under this head, which our readers may send to whom it best concerns, or whom it may lead to the light.

Nature has no secrets to conceal. She is like an open book which reveals to every individual just as much as he can comprehend. Spiritualism is one of the most interesting chapters in the same, and those who search will surely find something to appease the inner longings of his spirit nature.

The spiritual duty of man leads to a comprehension of nature, its laws, forces, influences, etc., while the mere material investigation gives no cue whatever of the occult—except physiologists may yet, through a knowledge of the spiritual, see in the anatomical human being, a delineation of universal life.

Persons who wish their copy returned if not used, must enclose postage at once, and not ask us to send in a bill for it. If anyone values his matter enough to have it returned, he might send a few stamps along with it, even if it is not returned. In the latter case it will be published and that is worth something.

In one of our first numbers we implicitly stated that all articles sent out by us to other papers previous to the new year were cancelled. We notice that this has been overlooked, and therefore repeat that we are not responsible for anything that appears under our name except what has been published in THE BETTER WAY, since the 26 of January, 1889. A. F. M.

Contributors often wonder why it is that their matter is omitted when something inferior finds its way into the columns; and added to this the editor gives as the reason "the want of space." In the first place, many articles are already in type weeks before others arrive, and as new ones cannot be set up before the first named have been published and the type distributed, they must be used, even if the editor should like to give the better ones the preference.

OUR POLICY.

We are pleased that we have struck a key-note that has given general satisfaction. We would like to say universal satisfaction, but this would be expecting too much on this mundane sphere; although the dissenting portion of our subscribers (or of those we found on the list when we ascended the editorial throne) are in such extreme minority, that we may honestly claim ninty-nine per cent of the whole as our companions in arms—friends in accord with our way of advocating and spreading the light of Spiritualism. We do not expect the world's approbation for it, nor do we claim to be entirely right. There are many others who could do better; who know more than we do of this grand truth; who understand more of it—understand it better than we do. But our friends must have intuitively sensed by this time that our motive is love; harmony; peace with the world. We have learned by experience that antagonism, unfriendly controversary on questions that give no light on Spiritualism proper, and fault finding, never benefit the cause in the least nor in the end. Spiritualism does not need such measures to break its way through life. It is a law in itself that operates by its own volition, and we are but the effects on which this law acts or through which it expands itself. All that it needs is converts, and there is not a Spiritualist on the face of the globe who is not only willing but anxious to impart the light he posessess to some friend, neighbor or relative. Would any individual use any other means than a friendly one to make a convert? Does anyone ever undertake to whip another into a belief in Spiritualism? Does it ever occur to you to begin this process by antagonism? No; we approach him gently; in a spirit of kindness, and with our best face on. As we approach them individually we should approach them as a body of individuals—as a whole; and as we endeavor to make a convert of one, we should endeavor to convert the world. Such is our policy as a newspaper and we know it has not proved a fruitless attempt. Commendations from the outer world are not lacking, and to silence opposition to an extent in this manner is a better and more profitable victory than to gain one at a loss or sacrifice on our part. So we lose nothing and have everything to gain; make no bad enemies who watch every opportunity to harm us; and in the end will invite respect as a worthy people and investigators who merely come out of curiosity "to see what they do" as Christians often do when visiting a quaker meeting. Now, if the latter was Spiritualism, nine-tenths would remain there. And if we were to conduct ourselves in like manner, there would be a similar curiosity manifested for us. Over half of the Spiritualists to-day have been caught by curiosity to see something mysterious, and it does not require much of this to stir a man within. The simple table tipping has made more Spiritualists that any other phase of spiritual phenomena. This because it is too simple to boast about, and mediums who have no other phase, are generally very modest and unobtrusive in demonstrating it or presenting it to those they desire to convert. The result is good conditions, a pleasing effect on the investigator and a desire to know more about it. They become interested unwittingly and before they have had a chance to doubt they are Spiritualists. But supposing the first seance they attended, the medium and others present were to antagonize their religion, or to quarrel among themselves as to who is right on that which neither interests nor is comprehensive to the investigator, what would be the result? Why, they would go hence ridiculing the whole party or elsefeeling bitter towards them.—In the aforenamed manner let our papers present Spiritualism to the world and it will have a more pleasing effect on the people when read. Let the people feel like preserving the papers rather than throwing them in the waste box. For by these they judge of the philosophy or religion they represent. We are conservative. Not because we fear the opinion of either Christian or materialist; of either priestcraft or infidel. We are conservative as a Spiritualist, and in our conservatism we are independent because we feel we are doing right; that we are just to all; and where that is lodged there is a feeling of safety that a higher power guides.

It may have been undoubtedly noticed by this time that we do not admit advertising puffs in our editorial columns, although frequently requested to do so. We have adopted this rule in deference to our readers, because we know what a disagreeable effect it has on one who has just read and is still digesting a sublime spiritual thought to be suddenly confronted with a paragraph calling attention to some advertisement, perhaps containing something extremely contrasting with what has just been read. It disturbs the sensitiveness of Spiritualists too much to have such thrust upon them, and we hope our advertisers will not request it. An advertisement ought to speak for itself, and it always does in papers where puffing is dispensed with; for, knowing this, readers make it their business to see what new advertisements are to be found in the advertising columns; and THE BETTER WAY is seldom without something new in that respect—both inside and outside. Those who prefer reading notices to advertisements can have them at the close of the correspondence on the fifth or eighth page, only that they must be contented with less space for the price that is paid for the advertisement.

MEDIAL DEVELOPMENT.

With regard to the development of mediumship there seems to be a diversity of opinion, or rather of inclination; for those who are not mediumistic are unable to give an opinion on the subject. Inclination is therefore the better term and the better mode to be followed out in the unfoldment or development of one's gifts. All are differently constituted and thus no definite rule can be laid down that will cover the whole ground. There are no doubt some general principles that may be observed by all, and which may be applied to those sitting in developing circles or alone. But we cannot absolutely say that either sitting with other mediums or alone is the best and only method of development.

There are some mediums whose natural conditions are conducive to the unfoldment of dormant powers in others by direct action—quickening their spiritual natures as it were; and others who furnish the attending spirits with the magnetic or material force necessary to act on the medium. In the latter instance but one sitting is often sufficient to have the desired effect, this placing the spirit in physical or material rapport with its medium. Practice is all that is needed after that to perfect it. From this many have concluded that sitting in circle or with another medium is unnecessary, probably not knowing, or having forgotten that the first impetus to the unfoldment of their own mediumship was obtained at one of their first sittings. Those who feel a disinclination to sit in circle for this purpose, should never allow themselves to be cajoled into a developing circle; but neither say that it is unnecessary for those who feel a contrary desire; for some really need it to aid mediumistic development and are thus lead by inclination for this effect. Developing mediums are not a special class, but simply mediums with good magnetic influences of a positive nature, and generally endowed with more or less healing powers; but healing mediums as a class are always aids in rousing the dormant medial powers of others, although their powers should not be exercised for this purpose when needing them for healing.

IS THERE EVIL?

Some say not. Others positively assert there is evil. To be, means to exist absolutely or as an entity. And yet a thing may exist without constituting the latter—relatively or temporarily. If evil is a part of causation it is absolute and continues with man forever, even if he never commits it after having attained a certain spiritual unfoldment, but may, under these circumstances, exercise it if he so desires. We have heard of fallen angels, but whether true or not, is the question. If it be true that purified spirits have knowingly committed depredations against law and order—either through personal ambition or in the belief that they were doing right—evil so-called is a veritable fact like good. If it be not true, or impossible for purified spirits to commit evil, then it is not an absolute condition, but only a temporary state of being. As such we may regard it as a something due to ignorance or human weakness, to which the name of evil has been given to distinguish it from good. We have good divided up into qualifications called virtues, and its opposite into qualifications called vices. But as good always predominates over evil and everyone tries harder to be or become good than the reverse. it seems that the innate or soul principle must be naturally good and that evil is only an environment which exists in connection with his exterior. If good arises from within, it is a part of life itself, a part of causation; and as evil is only found on the exterior (though appearing to come from within), it is like all effects: temporal, passing, material. Thus evil exists, but only relatively, and those who indulge it are simply in temporary darkness or yet spiritually undeveloped—lacking the moral or mental strength or courage to overcome it. Spiritualism points the way very clearly how to operate against those external impulses which have been termed evils; for while in spirit communion man is made conscious of his weaknesses and the cue given him how to subside them, or allay their active nature; and those who are too weak to overcome them by their own volition are aided by the spirits with whom they come into communion. To become good is to become happy; for to become good means to become strong in soul nature or master over one's material or animal impulses, and such is the aim of human life—the control of mind over matter, or good over so-called evil.

Though a few mediums in a fit of weakness deny the spiritual as the motive power of occult manifestations taking place in their presence, of what avail is this when thousands of others assert it as a positive fact? Did Peter's denial of his Lord prevent the growth of Christianity, or Galileo's momentary recantation obstruct the earth's movement? Both pursued their course. One was a law of spirits, the other a law of spirit. Spisitualism combines the two, and he who endeavors to interfere with its operations, deceives himself mightily. Spiritualism is upon us as a cause that no earthly power can stay, and those who make the attempt are trifling with nature. Spiritualism is not an effect that can be governed by man, but it governs him, and where it leads he must go.

DISEASE AND ITS CURE.

Disease is an effect of two prime causes, viz: sensuality and selfishness. A third might be added in the form of carelessness or worldliness, but when a being lives a pure and unselfish life, he is seldom affected by exposure or contact with disease, the proofs of which may be found in every direction. It is only sensualism or selfishness which breads disease or opens the way for the same from without by infection. Those who are born with the foundation already laid, have simply inherited it and may thank their forefathers for the gift—though the physical body may be perfectly pure and its organic structure faultless. But it is not the flesh which harbors disease. It lies in the spirit body (not in the soul or intelligent principle of the being, for this is always pure and never becomes contaminated. What appears to be an inherent evil or passion is the spirit body acting through its material encompassment with superior force to that of the interior soul or divine entity, good having only superior sway when the soul outgrows its exterior life condition,—the spirit body)

The proof that disease is a condition of the spirit, or of that spirit which is infected—for all spirits are not diseased—is that the spirit world has its hospitals as well as this world has for the reception of patients who have not fully outgrown their impurities here, or at least those impurities that constitute disease; for there are also spiritual impurities that do not always cause disease, but simply a preventative from progressing beyond the earth-bound condition or retaining the soul in so-called spiritual darkness until it has outgrown them by superior soul-force or thrown them off by contact with matter. But matter is the agent needed through which to purify the spirit body, whether from inherited disease, animalism, passions, social or human evils as envy, jealousy, hatred, etc., and is even a more necessary state of being to attain than experience or intellectual acquirements; for a soul that is once individualized by birth through a material body is perfected, and possesses all the divine qualities necessary to progress in spirit from that moment on, for if it did not, there would be no future existence for infants dying shortly after birth. But at whatever period of earth-life the body dies, it offers no impediment to the soul's progress (and which constitutes the real ego of the triune being, man) if the spirit body is unencumbered by any of the above named human qualifications (and we may term them spiritual qualifications, for they belong to the spirit body and not the soul, those of the soul being health and happiness, divinity—generally termed spirituality—and virtues generally, which may all be summed up in one qualification, love.)

Thus disease finds its birth in the spirit, and, when self-created, is primarily the effect of a prior cause, either sensualism or selfishness. The naturally inherent animalism (also called nature), when perverted,by misuse or over indulgence,infuses the spirit body with an impure or gross aura. This, in wending its way out again, flows through the same channel that infused it, and produces disease in the same, it being the sweets of material life returning in concentrated form as bitterness or pain, and pain, though an unwelcome guest, should be regarded as a blessing, for it is the consuming and absorbing of our spiritual impurities. When not self-created, but inborn, disease constitutes a cause, ready to work its way through the material body, the spirit containing it, will inhabit—the soul being a spark of the universal soul, God, while the spirit body is the magnetic envelope which surrounds and connects it to matter and an individualized emanation or evolvement of the so-called "universal fluid," "astral fluid," "akasa," "vril," "spiritual magnetism" (of which electricity is a gross form), or any other name that will convey the medium term between divinity or intelligence pure and gross matter, and which magnetic or spiritual body is subject to contamination with the atmosphere it is attracted to. The physical body is a perfect expression of the combined action of the soul and magnetic envelope. If the spirit is pure and the soul has full sway the body will be perfect or regular in feature and figure. If not, the body will express so much of the unspiritual as it has in excess of the counteracting soul, even to physical deformities (debarring physical defects which are often due to strictly physical causes, as accidents, carelessness during gestation and worldliness on part of the parents.)

While sensuality infuses the spirit with material impurities, selfishness creates discords in the spirit which prevents the organic structure from perfect action, having about the same effect from the interior, as it were, as tight lacing would have on the organs from the exterior—a discordant spirit state interfering with the free circulation of the blood, making this stagnant, and cutting off the flow of nature's magnetism into the system, making the liver torpid and effecting the kidneys, etc., according to the special form of selfishness. The only perfect cure from disease is therefore to remove the causes. Self-study is the first step towards it. Abnegation and self denial, or temperance and the dispensing of love instead of ill feeling is the next. And as the will is the most necessary soul qualification to exercise in this method, it may be termed mental cure, or mental healing, or spiritual healing, either. It is all the same spirit under different names; that's all.

LIFE.

Scientifically considered, man is a triune being, having soul, spirit and body as three distinct entities, although so interblended as to operate as one. The soul is the cause, or the entity containing the life-principle or principles which give animation, action and consciousness to the entire being. The spirit is the semimaterial envelope or aura which surrounds the soul but interblended with the body as one condition during its connection with the same, and like the physical body a counterpart of it, so far as external appearance is concerned. Although surrounding the soul, it does not necessarily dissever the communication which the word might imply if taken in the spirit of the letter. But it surrounds it nevertheless; for certain attributes or functions of the soul have been known to be shut off to an extent that they could not act, and would not if so willed. We know of three decided attributes or functions of the soul which manifest themselves in as many different ways. They are intelligence, or reasoning simply; will-power, or thought enacted (materialized as it were); and love; or the innate desires or feelings expressed in the form of sympathy, affection, humanity ,friendship etc., and would import a simple combination of the two first-named if there were not other impulses attached to love which neither manifest nor express themselves in either the simple act of reasonnig or that of exercising the will for a material effect.

Now, besides the latter there is a purely spiritual will manifested by man which does not bring the physical body into play at all, and often called mental or psychological force on account of the part which the brain takes in it at times, or on certain occasions. We say on occasions because the will does not seem to act in conjunction with or through the brain at all times with the same force, giving us reasons to believe that it either acts independently or so slightly in connection with the brain that it is not perceived. It is this impetus of the soul referred to which is sometimes shut off or prevented from acting. Whether due to the aura that surrounds it or to inherent impotency is a question for consideration, and may be matter of opinion. If the spirit body or aura which surrounds the soul is of a nature that impedes soul action, we may infer that the cause lies without; if soul-action can be made impotent by misuse or by unspiritual habits, the cause may be sought within. So love may experience difficulty in manifesting itself, even when the greatest effort is being made to that effect. Whether it has been perverted in such instances, or is in a still unfolded state, might be left to the individual to answer for himself. Fact is, that many souls suffer for the want of it, which really means that they cannot bring their own love-force into sufficient activity to be sensed by others or vibrate in conjunction with the love forces of other beings, and under which circumstances only can we be recipient to its benign influences—like attracting like. Those who have no love to dispense with, therefore, obtain none from an external source, it requiring a similtude of conditions to attract its like. So it is with other conditions. Those who are selfish readily accord with selfish natures, and instead of benign influences, feel the opposite, and then cannot account for the reason of their discontent or unhappy inner conditions.

Thus we may regard these as soul forces or functions, and the soul as an independently acting entity apart from the spirit or body when it so wills or is not impeded from the exterior, i. e. by a too material condition of the spirit body. Exercising the will over others without physical exertion manifests itself as so-called psychological influence. Loving another with the soul simply manifests itself as that innate happiness which we feel when thinking of those we love, though far away, or as a sweet sensation coursing through our entire being when en rapport with the object of our affection by a touch of the hand or a glance of the eye. Such is the spiritual love or happiness to which all mankind is aiming and which constitutes the heaven within when it becomes absolute or broad enough to be sensed at all times and for all mankind—when it becomes self-acting so-to-say.

Besides these two the soul has an intelligent faculty through which we often comprehend things, and which may be known as intuition. It is the faculty through what we obtain knowledge or truth without the necessity of reasoning or exercising our brain functions, except to formulate these truths into mortal language or words. The latter shows the necessity of the body. Even thought cannot be expressed for the comprehension of others except through a material agency. So will-power cannot materialize itself (build or construct material things, labor, enforce human laws, etc.) without a material agency. But are these intelligence and will absolute? Probably they are only the material counterparts of the same. But as these respective faculties or soul functions increase in power or force as man advances in knowledge and experience, we may infer that his destiny in connection with matter is to unfold a soul or inner condition that is either greater in volume than his exterior, or enabled to control it for a purely spiritual effect—virtually meaning self-sustaining, or in such accord with spirit or spiritual nature that man as a whole considered needs no more material food or a material agency through which to continue his further development, now having reached a state which enables him to continue his spiritual or soul progress without further need of a physical body. Then he becomes a so-called spirit. As a perfected spirit (not a perfected soul, nor an earthbound spirit) it may be supposed that he can dispense with these organs that a mortal needs for sustenance: lungs, liver and stomach But as all earthbound spirits complain of wants that mortals have, it may be taken for granted that they have not yet reached that purely spiritual state that those have who are self-sustaining, and consequently must be inwardly constructed as mortals are—even if they exist by absorption instead of partaking of gross food as we do. Clairvoyant descriptions of spirits are of two kinds: one order resembling mortals in their ordinary appearance, and the other are transparent and have no visible organic construction. The latter are undoubtedly those purified beings that have reached spiritual perfection—a self-sustaining and purely spiritual condition—life individualized, and a state in which thought or will is absolute so-to-say—unimpeded by gross matter, and now acting in conjunction; i. e. as the thought, so the will, or wherever the thought is directed, there the soul finds itself momentously.

Such is living in the cause, and as man already endeavors to enact this while in the body through so-called love, we may regard this as the happy state that all are intuitively striving for; namely, the love condition. As God is said to be love and constitutes the cause, we may regard spiritual nature as this blissful condition—the soul freed from gross matter, or superior in bulk, volume or force to that of its dimensional body, whether pertaining to the physical or spirit body; for the soul may attain that state while yet in the physical body. If it does, it passes the earthbound condition and becomes a perfected or etherealized (transparent) spirit at transition. If not, it continues on the earth plane until this condition of soul growth has been attained. Whether this may be regarded as a second death or whether it grows into it gradually is perhaps of no consequence to discuss. At all events the soul is freed and happy, having reached its aim as far as its development with matter or material life is concerned.

At what period of existence individual soul life begins must be left to the reader's speculation. It may be in the crystal, or in the plant, or in the animal, or at childbirth. But wherever it began it could have been but a spark of the original cause, and this spark has to unfold itself to overcome all that surrounds it in the form of animal or material life before it can be accorded a freed soul or one that is greater in spiritual impetus than that of the material surrounding it. Many die so young that earth life cannot be of much benefit to them, when we consider what many have to undergo during a period of three score and over. But such is life, or a chapter of it, and what has been omitted here, might be said at another time, or in detailed accounts as we proceed.

Suffice it to say, that, as an original life condition man constituted a part of God or causation. We next cognize him as a mortal being made up of three distinct entities. Next as an earthbound spirit, and finally as a freed or purified (transparent) spirit. Whether that constitutes the real aim of life, we know not. We simply tell what we have seen and leave the reader to draw his or her own conclusions. Whether this etherealized or apparently magnetic body will also change or be cast aside, we doubt; for that would leave the soul (the invisible life condition) entirely without an agency to operate through, and that would probably be annihilation or a return to the general fund of intelligence accompanied by a loss of individuality. As individuality constitutes the aim of life—which we may infer from the fact that we were born at all as individuals—we may believe that this little version of ours is relatively correct, or at least pointing in the direction of the truth as far as we can comprehend it. More Anon.

REVIEWS.

"Studies in the Outlying Fields of Psychic Science," is Hudson Tuttle's new book. This profound thinker and interesting author leads the mind to comprehend immortality scientifically, and of course, according to modern reasoning. The subjects touched are matter, mind, spirit, life, clairvoyance, psychometry, and others of modern date, the whole closing with a spirit communication giving wholesome truths as a dessert. Those who have read his writings and comprehend them need no farther commendation from us. He is a scientific and philosophic thinker and one who gives general satisfaction; thus his popularity. The book contains 2[illegible] pages; costs $1.25; and for sale by M. L. Holbrook & Co., New York.

Mediumship—A Course of Seven Lectures, Delivered at Mount Pleasant Park Camp Meeting, August, 1888, is the title of a book of 248 pages issued from the press of Moses Hull & Co., 675 West Lake Street, Chicago, Illinois. Price, $1. This book is decidedly an addition to the scientific literature of Spiritualism. The lectures are by Prof. James S. Loveland, who has been called the Aristotle of Spiritualism. The contents of the book are: General View of Substance and Force; Vital and Mental Force; The Trance; The Trance, (continued); The Possibilities of Mediumship; The Disabilities of Mediumship; Healing Mediumship, and The Perpetuity of Spiritualism, the last being the closing lecture of the camp and is added at the request of the audience to have it published. While, perhaps, many may not agree with the positions advanced by the author, it certainly is a work that every one should have. You may read and re-read the book and still find matter for thought. It is a book that will last and never lose its charm. It is neatly bound and the typographical finish is a credit to the publishers.

CORRESPONDENCE.

East Claridon, O.

D. M. King speaks for the Ober Union Society of Spiritualists on Sunday evening and morning, May 4 and 5, at the Ober Home Mansion.

St. Paul, Minn.

The St. Paul Spiritual Alliance hold meetings every Sunday evening in the little church, on Wacoutta street, between Eighth and Ninth, Mrs. M. E. Aldrich, speaker. Seats free.

Cassadaga, N. Y.

The annual picnic and Sunday assembly of the Cassadaga Lake Free Association takes place at the camp grounds on June 8th and 9th coming. The speakers will be Mrs. R. S. Lillie and Dr. F. L. H. Willis. The northwestern band of Meadville, Pa., will furnish music for the concert and dance. G.

Louisville, Ky.

The First Spiritual Church of Louisville, Ky., will elect officers for the ensuing year on May 5th. According to their charter, they elect them the first Sunday in May each year. The election will be held in their hall, south side of Jefferson, above Seventh street at 7 p. m. All members invited. Lecture and tests at 8 p. m. every Sunday.

DR. THOMAS MC ABOY,
Financial Secretary.

Washington, D. C.

Mrs. A. M. Glading has just closed a two months' engagement, having lectured to large and appreciative audiences throughout. She returns again in November, '89, and in March and February, 90; This month she lectures at Pittsburgh.

Her camp meeting engagements are as follows:

July 1 to Aug. 7—Lookout Mountain.
Aug. 10, 11, 13—Cassadaga.
Aug. 25—Niantic.

Pawtucket, R. I.

M. F. Peck writes that meetings at above place will probably continue during the month of May. Mrs. Byrns was the Speaker at Blackston Hall the last two Sunday evenings. One of her subjects was "Chemistry of Thought," the idea being that all thought uttered is substance and never lost, but that the thoughts of a people mingle chemically—the outcome of which constitutes the predominent thought of the people. Next Sunday evening Mrs. Yeaw occupies the platform.

Canton, O,

Fred Howard Pierce, of Detroit, Mich., Clairvoyant, entertained the Spiritualists of this city, holding a number of seances at the residence of Bro. E. T. Bowman, who kindly opened his doors to the believers and unbelievers to come and hear Brother Pierce. His singing and music on the piano while under control was excellent. His tests were good, causing many unbelievers to investigate further. He has done the cause much good here. His presence here is kindly remembered by all that met him, and his early return is hoped for. His gentlemanly deportment gained him many friends. COR.

Leavenworth, Kas.

The Leavenworth County Association of Spiritualists will hold their semi-annual camp meeting on the 18th and 19th at New Era Hall, one and one-half miles from Fairmount, on the farm of T. C. Deuel, and one-half mile from Wallula on the K. C. W. Conveyances in attendance at all trains. Good accommodations in the way of board and lodging will be furnished parties coming from a distance at one dollar per day. Good mediums and speakers will be in attendance. All (especially skeptics) are cordially invited. For further information address

MARY R. HUTCHESON, Sec'y.

Anderson, Ind.

Mrs. Helen Stuart Richings has been lecturing at this place during the past month to interested audiences at Westerfield hall. The Anderson Democrat devotes considerable space in eulogy of her work and her talents. This paper also gives a bit of her history, saying that years before she became convinced of Spiritualism she was on the stage, and was known to the dramatic world as Helen Stuart. But being made acquainted with the fact that she was a medium abandoned the stage for the spiritual rostrum. She is of Scottish parentage and a native of Boston. When not engaged in lecturing she devotes most of her time to literature.

Grand Rapids, Mich.

The Spiritual Union Society (incorporated) meets in Kennedy's Hall, cor. Waterloo and Locus streets regularly Sunday and Wednesday evenings. Admittance free.

The Religio Philosophical Society meets every Sunday at 3 p. m. at A. O. U. W. Hall, No. 44 Canal street

Mary K. Boozer's musical seances in Grand Rapids, Mich., 409 Lyon street—cable road, every Tuesday at 8 o'clock sharp. Admission 50 cents, for a limited number only. Conditions necessary for success compel her to kindly ask habitual users of tobacco or stimulants not to make application.

Topeka, Kas.

The commodious hall of the Religio Harmonical Society was filled to repletion with an attentive and highly appreciative audience on the evening of Easter Sunday, who listened to an address by Mrs. Lull, of Lawrence, in this State. The subject chosen was Easter Tide, and the lecture was a very happy effort on the part of the lady and her guides. She dwelt at length upon the fact that it was an imperative necessity that one cultivate the Christ spirit, instead of worshiping the man Jesus and that this spirit had all along the ages through the various religious organizations been seeking expression in the minds and hearts of Humanity. She deprecated the efforts made to tear down and dethrone other systems, maintaining that so long as there was necessity for so called orthodox churches they would exist, and when they could no longer feed the spiritual nature of their adherents they would dissolve as peacefully as the falling of the dew or the rising of the dawn. She is in no sense an iconoclast, but rather a builder and justly holds that we must wait for the growth of humanity before they can accept the greater truth, and that the growth of Spiritualism can best be promoted by Spiritualists being true to their philosophy and leading spiritual lives. She also gave a finely rendered improvised poem on subjects selected by the audience.

Fraternally, WILL C. HODGE.

Mason, O.

Miss Jennie B. Hagan lectured at the Universalist Church on Thursday evening, April 25th, to a large audience. Fifteen subjects were handed up to be discussed, and every one satisfactorily handled. On Friday evening she was invited by Mr. and Mrs. J. G. Sheperd and Mr. John Voorhis to visit the so-called Shakers at Union Village, where an excellent repast and good treatment awaited her previous to going to the meeting. At the latter the subjects, "Our Home," "Mother's guidance" and the name of one of the ascended sisters were given upon which to improvise poems. Becoming clairvoyant during the interval she described spirits and gave wonderful tests that were immediately verified as correct, some of the audience seeing the same spirits at the same time. As a reward for her accuracy Miss Hagan was presented with a beautiful wreath composed of blue violets, white apple blossoms and flowery quince of a bright red hue, emblematic of the union colors. From thence she went to Socialville and lectured at Mr. Thompson's residence in the evening to a full house. The subject given was "Origin of faiths, religions, idolatry, etc." which was ably handled. On Saturday evening she again lectured at the Universalist Church, answering to eighteen subjects given by the audience. Miss Hagan is truly a star of the first magnitude in the mediumistic constellation; may her brilliancy never wane.

Lookout Mountain, Tenn.

Lookout Mountain is rapidly becoming a thing of living beauty. The maples and willows are putting forth leaf and blossom and innumerable wild flowers are looking up toward the genial sun. And the birds are welcoming the advent of spring with their sweet songs.

The lower formations of the side of the mountain are filled with fossils. Our time has been so taken up that we have only procured a few specimens as yet. A geologist would find a rich field for explorations here.

One of the features of attractions here are the celebrated mineral springs. One of these springs holds more iron in solution than the noted Rawley Chalybeate Springs of Virginia.

These waters have acquired considerable reputation for their curative properties in anaemic condition, chlorosis and kidney difficulties. We do not hesitate to pronounce the waters of the first-mentioned spring of remarkable healing properties. These waters are clear and odorless as the purest springs on our Northern hills, and very cool for Southern latitudes. Many physicians who have thoroughly tested these waters have given them their unqualified endorsement.

CAMP NOTES.

Speakers already engaged: Mrs. Cora L. V. Richmond, Mrs. A. M. Glading, and Geo. A. Fuller, M. D.

The grounds will be thoroughly cleaned and the trees trimmed, and everything in fine order for the season.—Light on the Way.

Mrs. Anna Cissna, the wonderful slate writing and physical medium of Cincinnati, has been engaged for two months of the meeting.

Arrangements are being completed with fine musicians from Cincinnati, who will delight the people with their harmonious sounds.

St. Louis, Mo.

There are said to be 25,000 Spiritualists in St. Louis. This may be true or an exageration, but it is true that men on change, in the stock yards, on the turf, in the highest railroad circles, round the fires of the foundries, behind the counters, in the highest judicial circles, as well as the ladies in refined and humble homes are believers in the philosophy. Some of the brightest artists of the stage, learned heads of universities abroad and at home, and some of the most practical of the medical colleges have become the advocates of investigation of this old as the world yet new as to-day phenomena to those who seek to know, yet the more cultured minds turn with contempt from the credulous declaration of the neophyte in his study of mental forces, and are dwelling in a mental atmosphere, where the symbolismo f the phenomena of mental results of all ages is studied as strata potential with revelations of evolutions and of higher forms in development. They look to the occident rather than the orient for the attracting sun to the result in the whole obtained of life a growth of a race. In other words, they believe that the beautiful and the true is entering the outer world for work through selected minds in the temperate zone rather than the tropics of emotion and troubled waters.

There are organized bodies of Spiritualists that meet in halls in this city every Sunday afternoon. At one of these, on the corner of Ninth and Franklin avenue, a Miss Cora Carpenter, a young girl not yet fifteen years of age, delivered a lecture on the power of mind over matter, that any minister or priest might have been proud to have given his learners. A large and respectable audience listened with rapt attention to the steady flow of correct language and dispassionate utterance of this young girl. Psyche-like in personal appearance, plainly dressed, all her words and gestures were calm as those of the cultured scholar and church dignitary. She needs but training by one acquainted with the schools of philosophy in mental palaces of all the time to make her a star of the first magnitude. It is the study of this phenomena, the spirit of womanhood escaping from the serfdom of false education, that among other mental phenomena, is interesting the attention of the learned who dwell in the heights of observation in the cultured independence of to day.—The New Order, St. Louis, Mo.

New York City.

This morning the subjects of Mr. J. J. Morse's discourse were the following: "In your long and varied experience in the spirit world have you seen a spirit that has been reincarnated, or that has, in other words, inhabited two different bodies in this mundane sphere and been known as two distinct individualities in time and space? Or have you seen a spirit who has seen a spirit that has been so incarnated." "Is the doctrine of plurality of existences in this or other worlds, which is taught in the East and believed by many Spiritualists, true, and if true, what is the probable object of these many incarnations?" The speaker emphatically denied the doctrine of reincarnation, saying that in his three hundred years of experience in the spirit world he had not been able to find one fact in proof of it. He found plenty of beliefs, both here and there, but not a fact in proof. He then went on to prove that it was a most monstrous doctrine, tending to dissolve the tenderest and closest family relationships. To those who wished to come back, in order that they might do better, he advised that they commence here and now. As to the justice of it no one could realize or mete the justice of God. God has no council or cabinet. Instead of waiting for God's justice we should be just ourselves.

The meeting for manifestations in the afternoon was opened with piano solo by Miss Ella F. Porter, "Fete Miletaire. Miss Maud F. Pleasants sung a song, "A Leaf From the Spray," with encore. Mrs. A. S. Cochrane read an original poem, "Spiritual Truths Taught by Nature." The poem was unique and in blank verse, the subject suitable to the season of the year. Mr. Morse related some remarkable experiences of phenomena in Spiritualism. Miss Dora Hahn gave several interesting and satisfactory tests. Mrs. A. C. Henderson gave a large number of psychometrical readings. An interesting solo by Miss Mamie Horton, "Welcome Pretty Primrose Flower," with encore, closed the interesting services of the afternoon.—In the evening Mr. Morse delivered his farewell lecture under his present engagement. His subject was "Modern Spiritualism, the third great enfranchisement of the race." The lecture was one of Mr. Morse's best efforts, and was frequently applauded. At the close of the lecture, a resolution with a vote of thanks was tendered Mr. Morse for his able ministration with the First Society. Last evening a reception was given him and his lovely wife and daughter at the residence of Mr. and Mrs. Henry J. Newton; it was a pleasurable success, and enjoyed by a reasonably large number of New York's representative Spiritualists, although the inclement weather kept many people from venturing out.—Mrs. Brigham will occupy the desk next Sunday, and every Sunday during May.

Fraternally, PATTERSON.

April, 28, '89.

J. Frank Baxter's Engagements.

LECTURES.

May 4th and 11th, Fitchburg, Mass.
May 18th and 25th, Berkeley Hall, Boston.
June, Brockton and West Duxbury, Mass., and Rockland, Me.

GROVE AND CAMP MEETINGS.

July 14, Parkland, Pa.
July 21, Chagrin Falls, O.
July 28 to Aug. 3, Hazlett Park, Mich.
Aug. 4, Mantua Station, O.
Aug. 5 to 11, Cassadaga, N. Y.
Aug. 18, Niantic, Conn.
Aug. 19 to 25, Lake Pleasant.
September 1 to 8, Etna Me.
Engagements for societies till March, 1890.

Davenport, Ia.

It has been some time since I wrote you, I will give a brief outline of my last month's work, and what I expect in the immediate future.

I attended the quarterly meeting of the Wisconsin State Association of Spiritualists in Omro, the 22d, 23d and 24th. Had a splendid meeting. From there came to Moline, Ill., to attend the Mississippi Valley Spiritualist's semi-annual meeting the three last days of March. Prof. Loveland and other speakers gave excellent satisfaction. Mrs. E. A. Wells, of New York City, and Mrs. Ollie O. Blodgett, of Davenport, Ia., gave many fine tests and descriptions of spirit friends at the different sessions. I assisted to the best of my ability by giving psychometric readings, and succeeded beyond anything given by me heretofore. The people being highly pleased with the readings. I have worked in Rock Island and Davenport since the Moline meeting until the present time. Professor Loveland has lectured the past three Sundays, afternoon and evening, to good audiences with marked success. Mrs. E. A. Wells giving tests. The writer hereof giving psychometric delineations of character to delighted audiences. Professor Loveland, Mrs. Wells, Mrs. Blodgett and myself are engaged to be present and assist in the three days' meeting and dedication of Morris Pratt's new hall and Sanitarium in White Water, Wis., the 26th, 27th and 28th of this month. Shall be pleased to try for subscribers for THE BETTER WAY if you will forward me a bundle of papers for distribution and use. Will also write a brief report of same. Fraternally,

DR. J. C. PHILLIPS.

Temple Fraternity School.

The exercises to-day were intensely interesting and also instructive, they being conducted as a memorial service to the late A. E. Newton, of Arlington, Mass., who past to spirit life on Friday of last week, and whose funeral will take place in the Temple this afternoon.

Mr. Newton has been for many years, as is well known, a staunch friend and defender of Spiritualism, also an able writer in its interests, and while the cause has lost a firm and faithful advocate on the material side of life, we know that he will still continue his effort in its behalf from his home in the beyond.

The exercises were opened by singing a beautiful and appropriate selection. The guides of Mr. Caswell gave the invocation. Mr. Ayer then announced as the lesson of the day, Spirit Return, of what value is it to the world? What good does it do mankind? Before it was taken up the children gave their readings and recitations, all of which were good. Mr. Danforth then read a memorial service that he had prepared. At its close came a lesson from the Progressive Educator, the subject being Religion. Mr. Randall spoke to the children on the lesson of the day, pointed out many benefits arising from spirit communion; said that there seemed to be but one answer to the question, and that was that it was of more value to mankind than anthing else on earth; only through spirit communion could the world reap the long-talked-of millenium. Another appropriate selection was beautifully rendered by Mrs. Clapp at its close. Mr. Caswell was introduced and spoke under the influence of the spirit in whose honor and memory the services were then being held. He said he wished to add his testimony to the value of spirit return. The knowledge he had received through it had been of great assistance to him, and scarcely lost consciousness during the change; by it he had been able to make his presence known to the dear ones in his homes; by it he had been enabled so soon to return and speak through the medium; it had been so much impressed upon his spirit, even in that short space of time that he had been in the spirit life, that if we could see as he has seen we would work without ceasing to establish this important truth. By the assistance of one of the old workers here, he had come to add his testimony to the value of spirit communion. Rosa then controlled the medium; she said she had helped the spirit who had just spoke to come because he was a good spirit and had done so much for the cause of truth. She gave the children some good advice and spoke words of commendation for their faithfulness and the interest they manifest in the school. As Rosa finished speaking, Mr. Ayer remarked that he had no idea when he said a spirit would speak to the children through the medium that that spirit would be Mr. Newton; he was much pleased, however, that he was able to come so soon and bear witness to the value of spirit return. It was also a double lesson for the children. Continuing he strove to impress upon the young minds the importance of understanding the true relation of the spirit to the material body that it inhabits. The closing hymn was sung by the school and the benediction pronounced by Mr. Danforth.

Perhaps it would not be out of place at this time to say a few words regarding the reception lately tendered Mr. Ayer by his many friends and co-workers in Boston and vicinity. It was a merited tribute to truth, integrity and fidelity to principle, as represented in the builder of the Boston Spiritual Temple, a just acknowledgement of the valuable service he has rendered the cause of truth and their thorough appreciation of the same. It was a very enjoyable affair; the exercises consisting of music, singing and short speeches by the friends present. One very interesting incident of the evening was the control of Miss Nickerson by Mrs. Dyer Clough, who came to bring a tribute of love and gratitude to Mr. Ayer from his friends on the other side of life. The words were earnest utterences of commendation and affection. In closing she placed upon his head, with many beautiful and impressive expressions of appreciation and regard, a crown of spirit roses brought by her from the ever blooming gardens of the bright beyond. Mrs. Lake was the last speaker; her words were few and practical and to the point. As she concluded she handed Mr. Ayer the sum of $5.72, on behalf of his many friends, who wished to show their appreciation of his work in something more tangible than mere words. Mr. Ayer responded gracefully, thanking the friends for their many kind words and also for the more substantial evidence of their regard, saying he had in mind at that moment the thought of a way in which it could be used to great advantage. The reception hymn, written for the occasion by Jacob Edson, was then sung by the audience, led by Mr. Charles W. Sullivan. Afterward the friends gathered about Mr. Ayer and with hand shakes and congratulations this most pleasant occasion closed.

MRS. W. H. C.

Mrs. R. S. Lillie's Engagements.

June 8 and 9,—Casadaga.
June 15 and 16—Sturgis, Mich.
July 14 to 16—Onset.
July 21 to 25—Queen City Park.
July 26 to Aug. 8—Casadaga.
Aug. 10 to 15—Mississippi Valley Camp Meeting, Clinton, Ia.
To Aug. 31—Haslett Park.
Sept. 1—North Collins, N. Y.
To Sept. 30—Lectures at Buffalo, N. Y.
Oct. 1—Cincinnati.

GRAND ISLAND, NEB., NOV. 17, '88.

CHICAGO MAGNETIC SHIELD CO.—As I have never written you in regard to the benefit received by me from wearing the insoles, I will say that I always had to wear overshoes in the winter until two years ago, when I sent for them the first time, and my feet are more comfortable than they were with overshoes, and they also give me strength in my limbs. Respectfully,

SAMUEL A. CONRAD.

Obituary.

Passed to spirit life from New Brunswick, New Jersey, Mrs. Betsy Ann Stillman, aged sixty-one years, eleven months and one day, wife of Samuel N. Stillman. She was a devoted wife and loving mother in her own family, beside had a motherly and kind influence for all who needed. She leaves a husband, two daughters and two sons, who have the knowledge of spirit return to comfort them, knowing that she will be with them in the home, same as before, making her influence felt for their happiness and good. She had been a Spiritualist for thirty years, letting her light and good works show as a guide for others. Her friends and neighbors expressed their respect and love by many and beautiful flowers and a large attendance at the funeral services, which were conducted by the writer and spirit friends.

EDGAR W. EMERSON.

PERSONAL.

Miss Jennie B. Hagan, the sweetly inspired lyrical medium of the spiritual rostrum, is as gracious in her home as abroad in the exercise of her angelic gift. At South Framington, Mass., where her soul rests at intervals, she has in her home a bright little circle room, where seances are held under her supervision every Wednesday evening when present, and for the benefit of her mother and friends. How charming to be one of the latter.

BRIEFS.

Dr. Dean Clarke will leave Denver for other fields of spiritual labor.

It is proposed to hold a national camp meeting at Enos, Fla., in January or February of 1890.

Mrs. J. C. Meyer, the excellent trance and test medium of San Francisco, has undertaken a three months' tour eastward.

Harry Locke, the boy medium of California, plays on the harmonica while the occult telegraph clicks time with the music.

Miss Lena Leof, of Denver, Col., seventeen years old and weighs ninety-five pounds, pushes six men from her by touching a pole held by them. When blindfolded she leads anyone to find articles hidden in the room.

The First Independent Club of Boston held its last session this noon on Friday. Despite the storm the rooms were crowded to repletion, and the exercises were of an interesting nature, a full account of which from the pen of John Wm. Fletcher will shortly appear.

Rev. Dr. Bray, of St. Louis, who was deposed from the Episcopal ministry at his own request, on account of his infidelity, said that unbelief was widespread, and that many ministers had expressed their unbelief to him. He has had avowals of doubt of preachers of many denominations.

Cincinnati Mediums.

Mrs. J. H. Stowell, Trance. Bates Avenue, near Colerain.

J. D. Lyons, 188 Richmond street. Trance, Readings from Letters, Photos, Hair, etc

Mrs. M. Englert. Trumpet. 67 Marshall Ave.

Mrs. Anna Cissna, independent slate writer, 454 W. Eighth street.

Mrs. Stewart. Trumpet and Independent Slate Writing 10 Addison street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Lavinia Knowles Douglass, Trance, Test,, and Healing Medium, 86 West Seventh st.

S. S. Baldwin, Magnetic Healer and Developing Medium. 34 East Sixth street.

Mrs. S. Seery, Spring Grove avenue and Brashears street, Trumpet and Slate Writing.

Mrs. Shirley test and business medium, and magnetic healer, 247 W. Seventh street, Cincinnati, O.

Mrs. A. E Kibby, clairvoyant and test medium, 16 Saunders street, Mt. Auburn, Private sittings daily.

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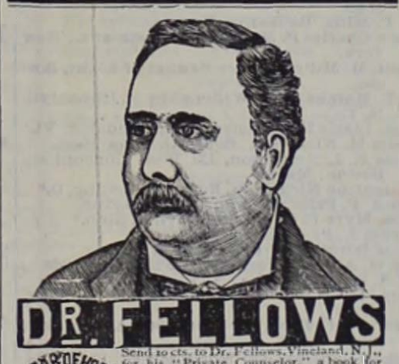
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113 Olive St., New Haven, Conn.

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Removal.

The office of THE BETTER WAY has been removed to the south-west corner of Plum and McFarland street, between Third and Fourth streets, where the managers will be pleased to welcome their patrons and friends henceforth. Respectfully,

THE WAY PUBLISHING CO.



DR. FELLOWS

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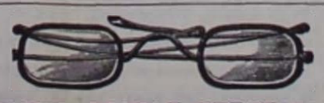
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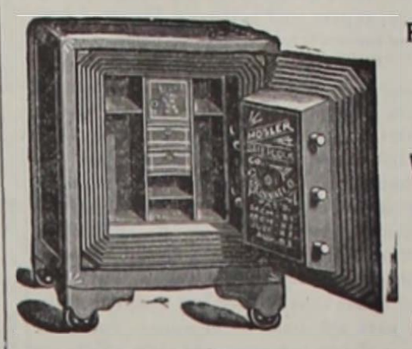
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SPIRIT MESSAGES

Given through the Mediumship of Henry H. Warner, Covington, Kentucky, by the Guides, Ithamar and Canonchet.

CARL F. BUTLER.

The ties of kindred are strong indeed, but oft times the headstrong acts of a youth, will cause an estrangement. Such was my case and I ran away to sea on board the whaling brig Petrel from New Bedford, and was lost overboard in a storm off the Horn. The ship went on its way and reached home in the fall of the next year and then my parents knew for the first time what had become of me. My love to all the people at home.

CHAUNCEY BELL,

Was born in the village of Exeter, Mass., in the year 1853 as near as I can remember the time and I can tell you now that I am glad to be able to come back and talk to my old friends in this way and hope to communicate often with my dear mother. Father is with me and I am having a grand time with him. He says tell mother we are all with her and we will help her to do as she desires.

ULRICA FIDLER.

I have been coming from Dalecarlia, in Sweden, where the great iron mines are and the great fir forests send out their rich perfumes of balsam upon the air. My heart rejoices to-day at the spread of the glorious truth in my native land. My friends, if I do not use good English remember I am speaking to those who understand not clearly my own language. I want my dear friend, (dyora wan), Helleberg to translate this and send to Mathews Fidler, at Gottenborg, Sweden. Oh, my friends on both sides of the great waters of the ocean, my heart is full of love for you all and to you Mathews my heart turns with blessing upon the grand work you are doing for the cause in Fatherland. Go forward. I will ever stand by you and the three stars will ever shine before you. More in the future.

CHARLES WILLIAMS.

Not many years have passed away since I left the earth life through a railroad accident at Chatsworth, Illinois. My home was at Peoria, Illinois. Well, I want to say to my dear ones do not get discouraged at the present time for all is coming out straight in a short time. I am trying to reach you in another way than this, and think I shall be able to soon. My occupation in earth life was that of a newspaper compositor. I was a member of Peoria Typographical Union and also of the Odd Fellows. I was a soldier, too, in Co. C., of the 37th Illinois. My home in Peoria, was out toward the end of North Monroe street. The comrades of the G. A. R. Post, will remember me.

ROBERT CRAWFORD.

My sister lives here in Cincinnati, and it is to her that I come this morning and bring a message of love and sympathy. I see the dark shadows that lie around you, and from the summer land I come to drive them away. The dark shadows of sorrow will be dispelled by the sunshine of love and you and yours will bless and be blessed. Spread this glorious truth, wherever and whenever you can. The human race at last has found a ladder by which to climb from the dark abyss of superstition and ignorance upon the mountain peaks of reason. Is there anything supernatural in the facts of immortality; of return to communicate to our friends? What would be more natural than that our dear ones should desire to communicate to us from the life beyond the grave? Do not our dear ones absent upon the journeys of earth send their messages flashing over the wires, or by the slower trains and boats? And are there not errors made by the operators, mailing clerks and even the sender? The comparison is a good one and then why put all the blame upon the shoulders of any one person as to errors in spirit messages? My dear sister I am trying by my activity in the right now to atone for errors of the past. Remember the road to progress is to be attained by the gate of reason.

JOHN DE GARMO.

I come to Hannah DeGarmo Albertson, of Sterling, Illinois, and say my dear sister I am coming to this place this morning to send you a message of love and good cheer. The angel friends are ever with you and Samuel and Dr. Pettigrew. I am going to try and get in a little word for all the friends here this morning, and if I do I will have to hurry, but that will be nothing new as I always was in a hurry. First of all, Mrs. Marilla Gilbert says tell the children I am often with them, and she says to the Doctor: "Hannah, I am glad, daughter, that a portion of the burden has been lifted and the rest will be in time." John Chaapel says tell Jay to stop fretting so much and to be outside in the open air as much as possible and his health will be much improved. Dr. Rogers says he is coming to Flora soon to help her in her plans, and that she must not look down at the end of her nose so much. I say that there is nothing like keeping a smiling face under all. We know troubles are hard to bear and that we are apt to magnify ours above all others; but you all, each and everyone, at dear old Woodlawn will receive a grand influx of spiritual forces within a short time and be enabled to do more and better work in the future.

WILLIAM PERRY.

My home was formerly at South Haven in Michigan where I resided for many years. I was a believer in this great fact of communion from the very commencement of the excitement in 1848 over the Rochester knockings. I want to say to my old friends Mrs. E. C. Woodruff and Mrs. Helen Blakeman, that I am still on deck and just as ready to give as I ever was when here in earth life. My heart is as full of sympathy for the weak and helpless as ever, and to Brother Boozer, I hope he has not forgotten Father Perry.

When I look back over the past forty-one years of Modern Spiritualism and see the progress it has made, my heart rejoices. Of the pioneers we have left with us Loveland, Chase, Mrs. S. E. Warner, Mrs. Underhill, A. B. French and a few others, good and true, while on the spirit side are Britain, the Newtons, J. R. and A. E., Mary F. Davis, Barlow, Denton, Wheeler, Mrs. Dyer-Clough, Mrs. Conant, and a host of others equally good and true, but whom I have not time to mention. The work goes on just the same, and their efforts are directed from the spirit world to the success of the great cause of Spiritualism.

JAMES GODFREY HARDING.

Well, Elizabeth and John, I am going to keep my word and send you a message. I tried to reach you at Clinton, last August but did not quite succeed. But I watched my opportunity and caught the medium while he was at work, and now I am going to spin my little yarn. I have been freed from the effects of the consumption so I am better able to do the work I desire. I can tell you this, that John wants to and must get into a business that will let him outdoors more, and you, Mrs. H. want to take better care of yourself.

L. —. SHAW.

To the workers at Nemoka, this year I say God speed you in the work you are endeavoring to do for the upholding of the cause. Though the name has been changed from the old one of Nemoka, yet my love for it is just as strong as ever. The work must go on until the camp is made the gathering place of the clans to prepare for the grand work of the following months. Let this be the aim of our camp meeting associations to provide a place, not for the coining of money by a few, but for the general conference of the workers, for instruction and planning how to spread the light we have by means of lecturers, mediums, and last but not least by our newspapers and literature.

JOHN WARD.

The true beauty of our spiritual philosophy does not live in the realm of the speculative, but in the certainty of its knowledge of immortality and the communication of the departed with their earth friends. Feeling this I come back to-day through the door that I perceive is ever open to us. Once I worked in the early days of Spiritualism from the platform in the Western Reserve, and though I was cut down in the middle of my earth life, I have been marching steadily forward just the same. How well I remember one of the early grove meetings we held up in grand old Ashtabula county. The faces of our workers then present are before me now as I speak. There was Chase, keen and caustic in his elcquence, Mrs. H. M. F. Underhill and the good Doctor, Mrs. W., young and elcquent, and methinks there too was Hudson Tuttle, fiery and impulsive, outspoken in his hatred of injustice and treachery, and others who have come to the spirit side of life. May the grand work go on and I send the best of greetings to my old co-workers.

WILLIAM DENTON.

This seems to be an "Old Settlers' Day" and so that may be an excuse for my saying a few words, in conclusion. Strange and many have been the changes of life, but 'tis the same individual who speaks to you now, that once dwelt within the material body—I said the same, yet not the same. The Denton who debated with Garfield at Hiram, and the Denton who left his body beneath the waving palms of Papua's distant land, were the same and yet not the same. One was the zealous and impatient youth, the other the man, with the added knowledge and experience of years, tending to abate somewhat of the fiery zeal of younger days. From every side the silent forces of nature tell us in a language more elcquent than that of man, of the wonderful changes that have swept over the earth since it first began to wheel through space, and who can tell when that was? No one. The law of the great universe is written in "Life from Death." Death is but change; is but the bursting of the bud into full bloom, as the primrose at the sunset hour. Evolution, the master force of the universe, does its work slowly but surely. The North American continent is an example of the mighty force of change and its wondrous workings. Come with me upon a journey back into the distant past. Stand with me upon the summit of this mountain peak which rises above a broad expanse of water. Eastward as far as sight can reach stretches the vast blue sea. To the north and south the eye meets the same view. To the west of us rise the great summits of the Wasatch and Uncompaghre ranges and the table lands of the western plateaus. If we could launch a canoe upon those calm waters and journey eastward we would in a month's time be just in sight of a few islands, and then behold a low shore, rocky and abrupt in places. These are the outer peaks of the Cumberland and this the summit of the Appalachian system. Taste the waters of this great sea and they are as fresh and pure as the waters of Sup rior. The peak upon whose summit we stood was Pike's. We gaze upon the scene before us and we are alone. No sound is heard save the swash of the waves upon the beach or the cry of some strange bird darting upon its prey in the water beneath. Man has not yet come upon the stage of existence; a great awe falls upon us and from the scene around us comes a whisper: "Who art thou, oh man, that thou shouldst judge thy fellow man?" How do I know that such a scene existed? Because the mighty hand of Nature has written the story in indelible characters upon the rocks and valleys. The place where this once was is dotted with farm and village, city and town, and from every side resounds the hum of busy commerce. What a change and the lesson we draw is never ending evolution and eternal progress.

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JUDGE FEATHERSTON ON THE MOMENTOUS QUESTION.

To the Editor of The Better Way.

I have been a Spiritualist about a dozen years, and during that time have been studious, thoughtful and observant, but am as much in the dark now about some things connected with our cause as on the day I started in. For instance, I have never yet learned by what authority certain persons exercise spiritual jurisdiction over us as our guardians, with power to point out the path we should travel, suggest the line of thought we should pursue, and dictate to us the means to be employed in our efforts to propagate the truth. I find them scattered all along the lines from Maine to California, and though their numbers are not considerable, yet, by their noise and meddlesome officiousness, they do keep up much confusion within our ranks, and are a discordant, inharmonious and incongruous element; an impediment in the way of progress; a drawback to those who would advance, and a continual hindrance to harmonious organization. They seem to be specially set apart to see to it that the words "Christian" and "Organization" shall have no place in the vocabulary of Spiritualism. Let either one of these words appear in the public prints, or be heard from the rostrum, and the whole squad are electrified and, anon, a great hue and cry is raised over a supposed enemy lurking somewhere inside the lines, and in their imagination they can see Spiritualism gobbled up by the Christian, and thoroughly organized under priestly dominion!

They profess to be liberal, but practice the most abominable intolerance. They are arrogantly dogmatic, and intensely bitter in all their utterances, and yet they claim to be Spiritualists! They are mistaken. They have assumed the wrong name, and are trying to run the wrong ism. Spiritualism teaches brotherly love, tolerance and fraternity, and those who cannot practice these God-given and soul-inspiring virtues should give up the name and try some other ism. Or follow your suggestions and "start a little ism of their own."

The article of H. W. Boozer, in BETTER WAY, March 30th, 1889, is a fair sample of the bitterness and intolerance complained of, and well illustrates the justice and propriety of these strictures. Speaking of "ChristianSpiritualism," he says:

"While some of its converts come from the ranks of materialism, by far the greatest number come from the churches, and are of those in sympathy with and belief in eccesiastical methods. These come into our work with their old errors clinging to them, and the highest use they can conceive of a great truth whose broad base is human affection, is to impart the vitality of truth to hold together feeble and false religious notions."

If the author had *imparted* a little more of truth into his statements, the *vitality* of his article would have been far more apparent.

Is it true that any considerable number of the converts to Spiritualism from the churches are still in "sympathy with and belief in ecclesiastical methods?" and have they "come into our work with their old errors clinging to them?" I have never met up with a single one of that sort.

Possibly, Mr. Boozer, from his exalted standpoint, may have observed scores of such. If so, will he kindly point them out and show us who it is that would "steal the livery of heaven to serve the devil in?" Tell us, in plain English, who it is that has "come into our work with their old errors clinging to them?" and are bent on using Spiritualism to make "a tail to the Christian kite?"

Such wholesale denunciations of a large number of Spiritualists—the writer among them—would seem to indicate that we are a suspicious set, and that our presence inside the lines bodes no good to the cause. Therefore we call upon you to specify, and unless you can show some good grounds for your apprehensions, cease your insinuations.

I am of the opinion, and will remain of that opinion until convinced to the contrary, that all this fuss is about nothing, and that these enemies to Spiritualism exist only in your imagination. I can see no necessity for the use of any qualifying adjective in connection with the name "Spiritualism," but it seems that certain persons are determined that a certain class of Spiritualists shall assume the prefix "Christian." If it be forced upon us, of course we can't help it, and will accept it good-naturedly, feeling that there is nothing dishonorable, disgraceful or degrading in the name.

There are many Spiritualists—the writer for one—that can see much in the life and teachings of the lowly Nazarene that is worthy of our consideration, and that even Spiritualists would do well to imitate; much that will be greatly to our advantage in our future conflicts with ignorance and superstition, if duly appropriated and properly applied, which we will certainly do to the full extent of our sense and ability. But it does not follow that by so doing we are still "in sympathy with and belief in ecclesiastical methods," or that our "old errors are clinging to us," or that we are seeking "to impart the vitality of truth to hold together feeble and false religious notions."

I can see a vast difference between Christianity and church-ianity, and shall strive, on all proper occasions, to make that difference apparent to our Christian friends. I cheerfully accord to others the right to take whatever course they see proper, but feel that they should exercise the same tolerance toward us.

I do not regard Jesus as God, or divine in any sense different to what all great souls are divine, but regard him as a good man, a great teacher and a grand medium, and that "when we can raise up mediums that will excel him in spiritual and phenomenal power, and show the same disposition to use those powers for the good of mankind exclusively, ignoring self as he did, then we can afford to lay him upon the shelf, but not till then." But let us not call him God, "but rather call him by his chosen name, the 'Son of Man,' who sought no higher aim; and let us seek, in all that's good and great, his noble life of love to imitate. And though he was a man of favored birth, a moral lighthouse on this darkened earth, yet he, like other men, was once a boy, a helpless babe, his parents' hope and joy; which is the path the angels all have trod, whilst we, with him and them, are sons of God."

I am inclined to the opinion that some of our teachers in the past have made a great mistake in denouncing Christians and all that Christian people hold sacred. "To denounce them is to drive them from us, to show them respect is to gain an audience." Aside from that, it is no mark of a gentleman, or lady, either, to denounce and abuse others on account of their religious belief. It is not Spiritualism. "Let us have peace."

G. W. FEATHERSTON.

Henrietta, Texas.

Written for The Better Way.

PROGRESSION.

We are on our upward climb from human to divine. We have come up thus far by slow growth, having been many millions of years reaching our present standpoint from the lowest form of intelligence, as from the rocks to the vegetable, from vegetable to animal, and from animal to the human form; and in considering this slow process, why should we grow impatient over the seemingly slow progress we are making? While all along our journey we were unconscious, our growth was steady, our advancement sure. Now that we have arrived at a conscious state of being where intelligence reigns consciously to us we grow impatient of every hindrance to our progress, but if we add our help, each in our own way, as our understanding and intelligence directs, the higher forces will do the work in unison with our own efforts, and we need not be anxious, for much more rapid may be our progress.

Like Martha, we are troubled about many things; the material wants, worldly cares, the race for gain, the fashions of life, the fleeting pleasures which, when past, leave nothing but emptiness behind, and from which we realize more and more that all is vanity. If, on the other hand, we were more in sympathy with the spirit of Mary, who sat at the feet of her master, content to learn of spiritual things, knowing that spiritual development and growth is the only true happiness; feeling that there is no joy equal to a new spiritual truth and enlightenment inborn; being guided by the power of love and intelligence, we should realize what true happiness is and our progress would be more rapid; but since we must experience the negatives of life before we can reach or understand the positives, we must be content if our advancement is slow, knowing that it is sure and thorough. For truth and advancement. GUSTIE F. HOWE.

Onset, April 18, 1889.

Spirit Materialization in New York.

To the Editor of The Better Way.

On Monday evening last Mrs. M. E. Williams, of this city, gave the third of a series of public seances in Adelphi Hall before a very large audience—an audience composed of cultured, thinking people, who, by their quiet demeanor and earnest manner, gave evidence that their presence was induced by a desire for knowledge concerning this wonderful mystery.

Mr. J. Franklin Clark opened the proceedings by a few well-chosen remarks in which he contrasted the attitude of public opinion now and forty years ago in regard to the great truth of Spiritualism and spirit manifestations. Introducing Mrs. Williams, she offered some considerations in connection with the special phase of spirit phenomena—materialization. A committee of three gentlemen (strangers) from the audience was then formed and they were invited to go onto the stage and thoroughly examine the cabinet, a simple frame covered with cloth, and all its surroundings. This they did very carefully, even to sealing up the side entrances and affixing their signatures. The lights were then lowered, and one very effective quartette music with organ accompaniment discoursed. Very shortly spirit forms, both male and female, began to emerge from between the curtains of the cabinet, and with varied qualities of voice and a marked diversity of stature, manner and bearing very striking, and convincing proof of the reality of spirit materialization was witnessed over a seance lasting above two and a half hours.

Skeptics no doubt were present in so numerous an assemblage, but, apart from the spirit forms, they must have been impressed by the many, perhaps, thirty instances, of spirits recognizing their friends in the audience, they giving both their own names and those of their kindred present. Husbands were called to the platform to speak with their departed wives; fathers and mothers recognized their children again, and many pathetic scenes took place which were too real for doubt to enter into the question. Unmistakably the result of this very interesting seance was an impression left upon the minds of those who witnessed it, that is likely to prove deep and lasting. Throughout this seance the greatest order prevailed, and, if among the audience there were any persons who came in a spirit of levity or scoffing, they must have found themselves in too fractional a minority to venture to make their ignorance known. Mrs. Williams is to be congratulated on the success of this undertaking, and should feel encouraged to recognize that she has a wide field for usefulness, in so very practically demonstrating the most important of all great truths—immortality.

S. HELEN CLARKE.

152 West 49th street, New York.

Written for The Better Way.

Immortality.

(Answer to M. P. S.)

EMMA TRAIN.

'Twas the outer form that perished—
The garb they laid away.
The real self-beloved and cherished
Gained a fairer day.
Nothing worth a tear or sigh
In the silent grave can lie
Love can never die.

Just beyond the cloud material
She lives evermore,
Is a beauty grown ethereal
On a brighter shore.
Often from her home on high
She is lingering closely by.
Love can never die.

You need not give her up to slumber
In the silent tomb.
She has joined the white-robed number,
In the light and bloom.
Call! She'll hear you in the sky.
Speak! You'll catch her answering sigh.
Love can never die.

When your heart goes forth in yearning
Its quest is not in vain;
Oft' your love to you returning
Shares your joy and pain.
Life's desire most pure and high
Is not as an idle cry.
Love can never die.

Stay not then, in doubtful durance—
Seek for life sublime.
You may gain the glad assurance
From love's genial clime
Ask, through God's laws pure and high,
And your angel will reply—
Love can never die.

Private Letter to Mr. Chase.

My Dear Old Friend:—You will, at least, partially excuse my delay in doing you an act of justice when I tell you that I have been waiting to see if my business affairs would not enable me to do better for you. Twenty dollars is but a paltry sum to pay a man who has worked a long life time for the interest of mankind generally, rather than for himself, but if every man and woman that you have been instrumental in convincing that this life is only the beginning of a better one for all who do their duty here, will pay you a tenth part of it, you will be quite at ease in your old age.

By this I do not intend to suggest a limitation to small contributions, when I know that your teachings have not been limited to the common class of people. I remember well that when you were a member of our State Senate, you obtained for me a personal interview with the Governor, and hearing you then invite him to attend your lecture on Spiritualism. He did so, and I saw also present a large number of the California Legislators then in session. Among them were men who could make you comparatively rich without feeling themselves any poorer. Such men will learn in kingdom come, if not before they reach it, that it would have been better for their own happiness to have used a small portion of their superfluous wealth in "holding up your hands" to enable you to go on with your public lectures after the "grasshopper has become a burden."

I now compare my octogenarian reflections with what they might have been but for the labors of such men as you, in relation to my future life, which I know I am so near, it is just possible that I would have continued to wear the straight jacket of orthodoxy in which I was reared, and which proscribes, in the terrific language of Spurgen: * * * "Thy veins will be rods on which the track of pain will travel. * * Thou wilt burn asbestos like, forevermore unconsumed."

I now regard this as simply blasphemous, and firmly believe that we shall be rewarded or punished by a natural law, "according to the deeds done in the body." Hoping my business affairs may so shape that I can let you hear from me again, "*poco temps*," as Don would say, in the way of dollars and cents, I remain yours, fraternally, G. B. CRANE.

St. Helena, Cal., April, 1889.

MEMPHIS, TENN.

ALLIE LINDSAY LYNCH.

To the Editor of The Better Way.

How I should like to be in Cincinnati during May and once again be privileged to listen to the eloquence that flows in unbroken streams from the lips of that grand instrument, J. Clegg Wright. It was my fortune to hear him lecture a number of times when he visited Newton, Kansas, and to have him visit my home then in Eldorado, and deliver a parlor lecture to invited friends. For more than an hour his guides would speak on the rostrum and the audience sit spell-bound in admiration of the grand scientific truths of Spiritualism, while a pin might almost be heard to drop had any person taken time to be fooling with one. There was no time to lose, however, for the speaker never repeats, and one must pay the closest attention to Mr. Wright or they will lose some gem that cannot be repaced by their own imagination. May I some day have the pleasure of greeting him cordially in Memphis and noting the result his visit would have upon the stagnated Memphians in so far as any active spiritual work goes.

There is a small, silent movement going on, set on foot by your humble servant, that I beseech the spiritually-minded Spiritualists to aid propel by sending us good, helpful thoughts. To any genuine, honest medium who comes this way and would stop a day or two, I would say my home is open and my good word is free, but keep away, dudes, deceivers and silly-minded, for Spiritualism is sacred in my home. A good and refined test medium could do a paying work here for a month or two, as many would take sittings. Such ones as Mrs. Ida P. A. Whitlock, Mrs. Ada Foye or Mrs. E. E. Phillips, of Newton, Kan., and others of like worth. Agood materializing medium could also do well if taken in hand by a few intellectual Spiritualists.

Our city, like many others, has been done by a set of know-it-all unrefined women and men, who seldom read a spiritual paper, until even that indefatigable worker, Dr. Samuel Watson, has not been able to overcome their injuriousness to our cause. I may make enemies by such words, for which I will be sorry, but I have heard quite a number say, during my year of residence, "I have attended a seance or two here, but went away in disgust and thought, if that is Spiritualism I want none of it." So, if a few are wounded and many may yet be blessed, shall I refrain from uttering truths?"

I shall fight anything that retards the spread of spiritualizing Spiritualism the rest of my days. The last issue of THE BETTER WAY, April 20th, is so full of grand articles that I would liked to have sent fifty copies to friends. I am scattering its praise and my papers, and your list may yet be benefitted by added subscribers. Long may it go forth filled with clear, clean truth.

MEETINGS.

Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G A. R. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10 A. M. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P.M. at the American Health College, Fairmount. Free to all.

Douglas Hall, N. W. Sixth and Walnut streets, trance lecture every Sunday at 3 p. m. by Mrs. Adah Sheehan. Admission free. Strangers cordially invited.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M and 7½ P. M. Richard Holmes, President; Albert F. Ring, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10½ a.m.; afternoon services at 2½, and Wednesday evening social at 7½.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 2½ and 7½ P.M. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. J. E. Hall, President.

Children's Progressive Lyceum No. 1—Sessions every Sunday at 11 a. m. in (large) Paine Memorial Hall, Appleton street, near Tremont All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Private seance, for members only, first Friday in each month. Public meetings every Friday evening at 7½. Mrs. A. E Barnes, President; Mrs. M. V. Lincoln, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10½ A. M. 2½ and 7½ P. M. Eben Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ P.M.; also Wednesdays at 8 P. M. Able speakers and test mediums Excellent music. Dr. E. H. Mathews, Chairman.

America Hall, 724 Washington street—Services each Sunday. Dr W A. Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7½ in the office parlors of Evans House, 175 Tremont street. Eliza J. Bennett.

The Spiritualistic Phenomena Association hold their meetings in the Lyceum Hall, 1031 Washington street. It is the hall above the Ladies' Aid Hall.

Chelsea—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

Meetings are held at Grand Army Hall, Sundays at 2½ and 7½ p. m. All mediums invited G. F. Slight, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M L. Dodge, Sec.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

The American Spiritualist Alliance meets at 219 West 42d street, New York City, on each alternate Wednesday at 8 p. m.

☞All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

NELSON CROSS, Pres dent.

J. F. JEANERET, Secretary, 232 W. 46th street, N. Y

Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 2¾ and 7¾ p. m Mediums and speakers always present. F. W. Jones, Conductor

Arcanum Hall, 57 West 25th street, N. E. corner. 6th avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 p. m Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Con.

Adelphi Hall, corner 52d street and 7th avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m. and 7¾ p. m. Admission free.

A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M.C. Morrell.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Congress street. Mrs. G. Dorn, Secretary.

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 P. M. at their church, Thompson Street. Seats free. Public invited. T. J. AMBROSIA, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liberalists earnesly invited to send their children, and the public cordially invited to attend FREE. E. W. Gaylord, Conductor.

Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p m.

Children's Lyceum every Sunday at 10:45 a. m. E. W. Gaylord, Conductor. Friends and public cordially invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:00 p. m. in Probeck's Hall Franklin Avenue. Admission free.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. Johnson, 2018 Locust street; Secretary, W. M Smith, 949 Dorr street.

Chicago, Ill.

The Chicago Spiritual Fraternity hold public meetings every Sunday at 3 and 7:45 p. m., at Kimball Hall 247 State street, corner of Jackson. Rev. Moses Hull, formerly a noted Advent minister, and one of the best biblical scholars living, will conduct the services the four Sunday in January. Seats free. All are invited. S. M. Biddison, Sec.

Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1½ P. M. Spiritualists and Mediums Meeting, 3 P. M. Mediums' Reception, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10¾ and 7¾. The best speakers and mediums are always engaged.

Peoples' Spiritual Society meets at 116 Fifth Ave. every Sunday at 2:30 P. M. All are made welcome who visit Chicago. G. L S. JENIFER, Pres.

Brooklyn, N. Y.

Johnston Building, Flatbush avenue, corner of Nevins street.—Brooklyn Progressive Spiritual Conference every Saturday evening at 8 o'clock.

Troy, N. Y.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.

Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ a. m. and 8 p. m Admission free. Ladies' Aid meets at the same place every Friday at 3. p. m.; supper served at 6. p. J. D. Chism, Jr., Secretary.

Brockton, Mass.

First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street, Meets every Wednesday at 2 p. m. Sundays, lecture at 7 p m.

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Brockton Spiritual Instructive Lyceum at 1.15 p. m. every Sunday. T. H. Loring, Conductor.

Peoria, Ill.

At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational and trance speaker; commencing promptly at 7½. Seats free.

Chattanooga, Tenn.

First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 7:30 p. m., M. D. D. Higley, President; J. Seeman, Treasurer; J. W. Poyner, Secretary Geo. A. Fuller, M. D., Regular Speaker.

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Partial table of contents of March 1: "In Sackcloth and Ashes," (**illustrated**.) "The Editor's Dream," (**illustrated.**) "There are Only a Few of Us Left." (**illustrated.**) sensational sermon by a Unitarian minister who nearly frightened his congregation to death. Spirit Echoes, (illustrated) containing spirit messages. Full account of the proceedings of the Michigan State Convention of Spiritualists, held in Grand Rapids, Mich., February 22, 23 and 24 "Latest by Telephone." Able contributions etc. Mention paper. Send name and address at once. **THE BANNER OF LIFE**, Grand Rapids, Mich.

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JUDGE FEATHERSTON ON THE MOMENTOUS QUESTION.

To the Editor of The Better Way.

I have been a Spiritualist about a dozen years, and during that time have been studious, thoughtful and observant, but am as much in the dark now about some things connected with our cause as on the day I started in. For instance, I have never yet learned by what authority certain persons exercise spiritual jurisdiction over us as our guardians, with power to point out the path we should travel, suggest the line of thought we should pursue, and dictate to us the means to be employed in our efforts to propagate the truth. I find them scattered all along the lines from Maine to California, and though their numbers are not considerable, yet, by their noise and meddlesome officiousness, they do keep up much confusion within our ranks, and are a discordant, inharmonious and incongruous element; an impediment in the way of progress; a drawback to those who would advance, and a continual hindrance to harmonious organization. They seem to be specially set apart to see to it that the words "Christian" and "Organization" shall have no place in the vocabulary of Spiritualism. Let either one of these words appear in the public prints, or be heard from the rostrum, and the whole squad are electrified and, anon, a great hue and cry is raised over a supposed enemy lurking somewhere inside the lines, and in their imagination they can see Spiritualism gobbled up by the Christian, and thoroughly organized under priestly dominion!

They profess to be liberal, but practice the most abominable intolerance. They are arrogantly dogmatic, and intensely bitter in all their utterances, and yet they claim to be Spiritualists! They are mistaken. They have assumed the wrong name, and are trying to run the wrong ism. Spiritualism teaches brotherly love, tolerance and fraternity, and those who cannot practice these God-given and soul-inspiring virtues should give up the name and try some other ism. Or follow your suggestions and "start a little ism of their own."

The article of H. W. Boozer, in BETTER WAY, March 30th, 1889, is a fair sample of the bitterness and intolerance complained of, and well illustrates the justice and propriety of these strictures. Speaking of "ChristianSpiritualism," he says:

"While some of its converts come from the ranks of materialism, by far the greatest number come from the churches, and are of those in sympathy with and belief in eccesiastical methods. These come into our work with their old errors clinging to them, and the highest use they can conceive of a great truth whose broad base is human affection, is to impart the vitality of truth to hold together feeble and false religious notions."

If the author had *imparted* a little more of truth into his statements, the *vitality* of his article would have been far more apparent.

Is it true that any considerable number of the converts to Spiritualism from the churches are still in "sympathy with and belief in ecclesiastical methods?" and have they "come into our work with their old errors clinging to them?" I have never met up with a single one of that sort.

Possibly, Mr. Boozer, from his exalted standpoint, may have observed scores of such. If so, will he kindly point them out and show us who it is that would "steal the livery of heaven to serve the devil in?" Tell us, in plain English, who it is that has "come into our work with their old errors clinging to them?" and are bent on using Spiritualism to make "a tail to the Christian kite?"

Such wholesale denunciations of a large number of Spiritualists—the writer among them—would seem to indicate that we are a suspicious set, and that our presence inside the lines bodes no good to the cause. Therefore we call upon you to specify, and unless you can show some good grounds for your apprehensions, cease your insinuations.

I am of the opinion, and will remain of that opinion until convinced to the contrary, that all this fuss is about nothing, and that these enemies to Spiritualism exist only in your imagination. I can see no necessity for the use of any qualifying adjective in connection with the name "Spiritualism," but it seems that certain persons are determined that a certain class of Spiritualists shall assume the prefix "Christian." If it be forced upon us, of course we can't help it, and will accept it good-naturedly, feeling that there is nothing dishonorable, disgraceful or degrading in the name.

There are many Spiritualists—the writer for one—that can see much in the life and teachings of the lowly Nazarene that is worthy of our consideration, and that even Spiritualists would do well to imitate; much that will be greatly to our advantage in our future conflicts with ignorance and superstition, if duly appropriated and properly applied, which we will certainly do to the full extent of our sense and ability. But it does not follow that by so doing we are still "in sympathy with and belief in ecclesiastical methods," or that our "old errors are clinging to us," or that we are seeking "to impart the vitality of truth to hold together feeble and false religious notions."

I can see a vast difference between Christianity and church-ianity, and shall strive, on all proper occasions, to make that difference apparent to our Christian friends. I cheerfully accord to others the right to take whatever course they see proper, but feel that they should exercise the same tolerance toward us.

I do not regard Jesus as God, or divine in any sense different to what all great souls are divine, but regard him as a good man, a great teacher and a grand medium, and that "when we can raise up mediums that will excel him in spiritual and phenomenal power, and show the same disposition to use those powers for the good of mankind exclusively, ignoring self as he did, then we can afford to lay him upon the shelf, but not till then." But let us not call him God, "but rather call him by his chosen name, the 'Son of Man,' who sought no higher aim; and let us seek, in all that's good and great, his noble life of love to imitate. And though he was a man of favored birth, a moral lighthouse on this darkened earth, yet he, like other men, was once a boy, a helpless babe, his parents' hope and joy; which is the path the angels all have trod, whilst we, with him and them, are sons of God."

I am inclined to the opinion that some of our teachers in the past have made a great mistake in denouncing Christians and all that Christian people hold sacred. "To denounce them is to drive them from us, to show them respect is to gain an audience." Aside from that, it is no mark of a gentleman, or lady, either, to denounce and abuse others on account of their religious belief. It is not Spiritualism. "Let us have peace."

G. W. FEATHERSTON.

Henrietta, Texas.

Written for The Better Way.

PROGRESSION.

We are on our upward climb from human to divine. We have come up thus far by slow growth, having been many millions of years reaching our present standpoint from the lowest form of intelligence, as from the rocks to the vegetable, from vegetable to animal, and from animal to the human form; and in considering this slow process, why should we grow impatient over the seemingly slow progress we are making? While all along our journey we were unconscious, our growth was steady, our advancement sure. Now that we have arrived at a conscious state of being where intelligence reigns consciously to us we grow impatient of every hindrance to our progress, but if we add our help, each in our own way, as our understanding and intelligence directs, the higher forces will do the work in unison with our own efforts, and we need not be anxious, for much more rapid may be our progress.

Like Martha, we are troubled about many things; the material wants, worldly cares, the race for gain, the fashions of life, the fleeting pleasures which, when past, leave nothing but emptiness behind, and from which we realize more and more that all is vanity. If, on the other hand, we were more in sympathy with the spirit of Mary, who sat at the feet of her master, content to learn of spiritual things, knowing that spiritual development and growth is the only true happiness; feeling that there is no joy equal to a new spiritual truth and enlightenment inborn; being guided by the power of love and intelligence, we should realize what true happiness is and our progress would be more rapid; but since we must experience the negatives of life before we can reach or understand the positives, we must be content if our advancement is slow, knowing that it is sure and thorough. For truth and advancement. GUSTIE F. HOWE.

Onset, April 18, 1889.

Spirit Materialization in New York.

To the Editor of The Better Way.

On Monday evening last Mrs. M. E. Williams, of this city, gave the third of a series of public seances in Adelphi Hall before a very large audience—an audience composed of cultured, thinking people, who, by their quiet demeanor and earnest manner, gave evidence that their presence was induced by a desire for knowledge concerning this wonderful mystery.

Mr. J. Franklin Clark opened the proceedings by a few well-chosen remarks in which he contrasted the attitude of public opinion now and forty years ago in regard to the great truth of Spiritualism and spirit manifestations. Introducing Mrs. Williams, she offered some considerations in connection with the special phase of spirit phenomena—materialization. A committee of three gentlemen (strangers) from the audience was then formed and they were invited to go onto the stage and thoroughly examine the cabinet, a simple frame covered with cloth, and all its surroundings. This they did very carefully, even to sealing up the side entrances and affixing their signatures. The lights were then lowered, and one very effective quartette music with organ accompaniment discoursed. Very shortly spirit forms, both male and female, began to emerge from between the curtains of the cabinet, and with varied qualities of voice and a marked diversity of stature, manner and bearing very striking, and convincing proof of the reality of spirit materialization was witnessed over a seance lasting above two and a half hours.

Skeptics no doubt were present in so numerous an assemblage, but, apart from the spirit forms, they must have been impressed by the many, perhaps, thirty instances, of spirits recognizing their friends in the audience, they giving both their own names and those of their kindred present. Husbands were called to the platform to speak with their departed wives; fathers and mothers recognized their children again, and many pathetic scenes took place which were too real for doubt to enter into the question. Unmistakably the result of this very interesting seance was an impression left upon the minds of those who witnessed it, that is likely to prove deep and lasting. Throughout this seance the greatest order prevailed, and, if among the audience there were any persons who came in a spirit of levity or scoffing, they must have found themselves in too fractional a minority to venture to make their ignorance known. Mrs. Williams is to be congratulated on the success of this undertaking, and should feel encouraged to recognize that she has a wide field for usefulness, in so very practically demonstrating the most important of all great truths—immortality.

S. HELEN CLARKE.

152 West 69th street, New York.

Written for The Better Way.

Immortality.

(Answer to M. P. S.)

EMMA TRAIN.

'Twas the outer form that perished—
The garb they laid away.
The real self-beloved and cherished
Gained a fairer day.
Nothing worth a tear or sigh
In the silent grave can lie
Love can never die.

Just beyond the cloud material
She lives evermore,
Is a beauty grown ethereal
On a brighter shore.
Often from her home on high
She is lingering closely by.
Love can never die.

You need not give her up to slumber
In the silent tomb.
She has joined the white-robed number,
In the light and bloom.
Call! She'll hear you in the sky.
Speak! You'll catch her answering sigh.
Love can never die.

When your heart goes forth in yearning
Its quest is not in vain;
Oft' your love to you returning
Shares your joy and pain.
Life's desire most pure and high
Is not as an idle cry.
Love can never die.

Stay not then, in doubtful durance—
Seek for life sublime.
You may gain the glad assurance
From love's genial clime
Ask, through God's laws pure and high,
And your angel will reply—
Love can never die.

Private Letter to Mr. Chase.

My Dear Old Friend:—You will, at least, partially excuse my delay in doing you an act of justice when I tell you that I have been waiting to see if my business affairs would not enable me to do better for you. Twenty dollars is but a paltry sum to pay a man who has worked a long life time for the interest of mankind generally, rather than for himself, but if every man and woman that you have been instrumental in convincing that this life is only the beginning of a better one for all who do their duty here, will pay you a tenth part of it, you will be quite at ease in your old age.

By this I do not intend to suggest a limitation to small contributions, when I know that your teachings have not been limited to the common class of people. I remember well that when you were a member of our State Senate, you obtained for me a personal interview with the Governor, and hearing you then invite him to attend your lecture on Spiritualism. He did so, and I saw also present a large number of the California Legislators then in session. Among them were men who could make you comparatively rich without feeling themselves any poorer. Such men will learn in kingdom come, if not before they reach it, that it would have been better for their own happiness to have used a small portion of their superfluous wealth in "holding up your hands" to enable you to go on with your public lectures after the "grasshopper has become a burden."

I now compare my octogenarian reflections with what they might have been but for the labors of such men as you, in relation to my future life, which I know I am so near, it is just possible that I would have continued to wear the straight jacket of orthodoxy in which I was reared, and which proscribes, in the terrific language of Spurgen: * * * "Thy veins will be rods on which the track of pain will travel. * * Thou wilt burn asbestos like, forevermore unconsumed."

I now regard this as simply blasphemous, and firmly believe that we shall be rewarded or punished by a natural law, "according to the deeds done in the body." Hoping my business affairs may so shape that I can let you hear from me again, "*poco tempo*," as Don would say, in the way of dollars and cents, I remain yours, fraternally, G. B. CRANE.

St. Helena, Cal., April, 1889.

MEMPHIS, TENN.

ALLIE LINDSAY LYNCH.

To the Editor of The Better Way.

How I should like to be in Cincinnati during May and once again be privileged to listen to the eloquence that flows in unbroken streams from the lips of that grand instrument, J. Clegg Wright. It was my fortune to hear him lecture a number of times when he visited Newton, Kansas, and to have him visit my home then in Eldorado, and deliver a parlor lecture to invited friends. For more than an hour his guides would speak on the rostrum and the audience sit spell-bound in admiration of the grand scientific truths of Spiritualism, while a pin might almost be heard to drop had any person taken time to be fooling with one. There was no time to lose, however, for the speaker never repeats, and one must pay the closest attention to Mr. Wright or they will lose some gem that cannot be repaced by their own imagination. May I some day have the pleasure of greeting him cordially in Memphis and noting the result his visit would have upon the stagnated Memphians in so far as any active spiritual work goes.

There is a small, silent movement going on, set on foot by your humble servant, that I beseech the spiritually-minded Spiritualists to aid propel by sending us good, helpful thoughts. To any genuine, honest medium who comes this way and would stop a day or two, I would say my home is open and my good word is free, but keep away, dudes, deceivers and silly-minded, for Spiritualism is sacred in my home. A good and refined test medium could do a paying work here for a month or two, as many would take sittings. Such ones as Mrs. Ida P. A. Whitlock, Mrs. Ada Foye or Mrs. E. E. Phillips, of Newton, Kan., and others of like worth. A good materializing medium could also do well if taken in hand by a few intellectual Spiritualists.

Our city, like many others, has been done by a set of know-it-all unrefined women and men, who seldom read a spiritual paper, until even that indefatigable worker, Dr. Samuel Watson, has not been able to overcome their injuriousness to our cause. I may make enemies by such words, for which I will be sorry, but I have heard quite a number say, during my year of residence, "I have attended a seance or two here, but went away in disgust and thought, if that is Spiritualism I want none of it." So, if a few are wounded and many may yet be blessed, shall I refrain from uttering truths?"

I shall fight anything that retards the spread of spiritualizing Spiritualism the rest of my days. The last issue of THE BETTER WAY, April 20th, is so full of grand articles that I would liked to have sent fifty copies to friends. I am scattering its praise and my papers, and your list may yet be benefitted by added subscribers. Long may it go forth filled with clear, clean truth.

MEETINGS.

Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G A R. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10 A. M. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P.M. at the American Health College, Fairmount. Free to all.

Douglas Hall, N. W. Sixth and Walnut streets, trance lecture every Sunday at 3 p. m. by Mrs. Adah Sheehan. Admission free. Strangers cordially invited.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M and 7½ P. M. Richard Holmes, President; Albert F. Bing, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10½ a.m.; afternoon services at 2¾, and Wednesday evening social at 7½.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 2½ and 7½ P.M. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. J. E. Hall, President.

Children's Progressive Lyceum No. 1—Sessions every Sunday at 11 a. m. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. F. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Private seance, for members only, first Friday in each month. Public meetings every Friday evening at 7½. Mrs. A. E Barnes, President; Mrs. M. V. Lincoln, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10½ A. M. 2½ and 7½ P. M. Eben Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ P.M.; also Wednesdays at 8 P. M. Able speakers and test mediums Excellent music. Dr. E. H. Mathews, Chairman.

America Hall, 724 Washington street—Services each Sunday. Dr W A. Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7½ in the office parlors of Evans House, 175 Tremont street. Eliza J. Bennett.

The Spiritualistic Phenomena Association hold their meetings in the Lyceum Hall, 1031 Washington street. It is the hall above the Ladies' Aid Hall.

Chelsea—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

Meetings are held at Grand Army Hall, Sundays at 2½ and 7½ p. m. All mediums invited G. F. Slight, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chesnut street. M L. Dodge, Sec.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

The American Spiritualist Alliance meets at 219 West 42d street, New York City, on each alternate Wednesday at 8 p. m.

☞All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

NELSON CROSS, Pres dent.

J. F. JEANERET, Secretary, 232 W. 46th street, N. Y

Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 2¾ and 7½ p. m. Mediums and speakers always present. F. W. Jones, Conductor

Arcanum Hall, 57 West 25th street, N. E. corner, 6th avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 p. m. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Con.

Adelphi Hall, corner 52d street and 7th avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m. and 7¾ p. m. Admission free.

A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M.C. Morrell.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Congress street. Mrs. G. Dore, Secretary.

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 P. M. at their church, Thompson Street. Seats free. Public invited. T. J. AMBROSIA, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liberalists earnesly invited to send their children and the public cordially invited to attend FREE. E. W. Gaylord, Conductor.

Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p m.

Children's Lyceum every Sunday at 10:45 a. m. E. W. Gaylord, Conductor. Friends and public cordially invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:00 p. m. in Probeck's Hall Franklin Avenue. Admission free.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. Johnson, 2018 Locust street; Secretary, W. M Smith, 949 Dorr street.

Chicago, Ill.

The Chicago Spiritual Fraternity hold public meetings every Sunday at 3 and 7:45 p. m., at Kimball Hall 247 State street, corner of Jackson. Rev. Moses Hull, formerly a noted Advent minister, and one of the best biblical scholars living, will conduct the services the four Sunday in January. Seats free. All are invited. S. M. Biddison, Sec.

Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1½ P. M. Spiritualists and Mediums Meeting, 3 P. M. Mediums' Reception, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10½ and 7¾. The best speakers and mediums are always engaged.

Peoples' Spiritual Society meets at 116 Fifth Ave, every Sunday at 2:30 P. M. All are made welcome who visit Chicago. G. L S. JENIFER, Pres.

Brooklyn, N. Y.

Johnston Building, Flatbush avenue, corner of Nevins street.—Brooklyn Progressive Spiritual Conference every Saturday evening at 8 o'clock.

Troy, N. Y.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.

Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ a. m. and 8 p. m Admission free. Ladies' Aid meets at the same place every Friday at 3. p. m.; supper served at 6. p. J. D. Chism, jr., Secretary.

Brockton, Mass.

First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street, Meets every Wednesday at 2 p. m. Sundays, lecture at 7 p m.

Mrs. M. H. Fletcher, Pres.

Brockton Spiritual Instructive Lyceum at 1.15 p. m. every Sunday. T. H. Loring, Conductor.

Peoria, Ill.

At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational and trance speaker; commencing promptly at 7½. Seats free.

Chattanooga, Tenn.

First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 7:30 p. m.. M. D. D. Higley, President; J. Seeman, Treasurer; J. W. Poyner, Secretary Geo. A. Fuller, M. D., Regular Speaker.

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Partial table of contents of March 1: "In Sackcloth and Ashes," (**illustrated.**) "The Editor's Dream," (**illustrated.**) "There are Only a Few of Us Left," (**illustrated.**) Sensational sermon by a Unitarian minister who nearly frightened his congregation to death. Spirit Echoes, (illustrated) containing spirit messages. Full account of the proceedings of the Michigan State Convention of Spiritualists, held in Grand Rapids, Mich., February 22, 23 and 24 "Latest by Telephone." Able contributions etc. Mention paper. Send name and address at once. **THE BANNER OF LIFE**, Grand Rapids, Mich.

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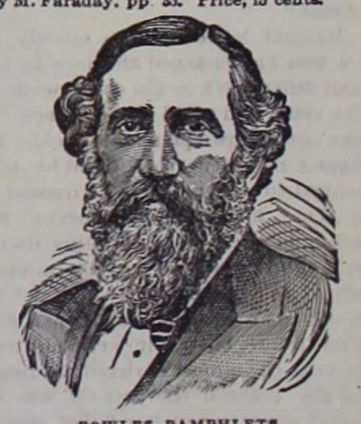
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No. 1—Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican, in Spirit Life, including Later Papers, Carrie E. S. Twing, Medium. pp. 91. Price 25 cents; postage, 2 cents.

Later Papers from Samuel Bowles, Carrie E. S. Twing, Medium. pp. 27. Price 10 cents.

No. 2—Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres. Carrie E. S. Twing, Medium. pp. 142. Price 50 cents.

No. 3—Interview with Spirits, by Samuel Bowles. Carrie E. S. Twing, Medium. pp. 207. Paper, 50; cloth, 75 cents; postage 5 cents.

Ed. S. Wheeler in Spirit Life—Materialization; The True and False; Reincarnation, and its Deceiving Spirit Advocates; The War of Wills in Spirit Life Over the Spread of Spiritualism on Earth, as seen by Ed. S. Wheeler since his Entrance upon Spirit Life. pp. 52. Price 15 cents; postage, 2 cents.

Elsie Ainsle, a Victim of Social Wrong, by Caroline Lee Hentz. Sarah L. McCracken, scribe. pp. 108. Price, 25 cents; postage, 2 cents.

The History of Jesus and the Mythical Genesis and Typology of Equinoctial Christolatry, by Gerald Massey. This book is written to show the identity of Christianity with the astrological myths of Egypt. The evidence is taken from the monuments of Egypt and from the Egyptian "Book of the Dead."

Gerald Massey proves irresistably that Christianity is a borrowed cult from the ancient Egyptian religion. pp. 230 Paper 50 cents; cloth, 75 cents; postage, 5 cents.

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A PROMISE TO THE DEAD.

BY JOHN WILLIAM FLETCHER.

(Re-Written by Request.)

Expressly Written for The Better Way.

PART SECOND.

CHAPTER XVI.

THE DEAD SPEAK.

"I cannot fathom what this all means," said Madame to herself, as she drew off her gloves and handed her wraps to her maid, "but I will go through with this, come what may." She could not explain her own mental condition even to herself; she believed she had seen her father, for not to accept the evidence of her own eyes was to doubt her own identity; and yet it would be easier to imagine that she had been sleeping and dreamed what in reality she had experienced. She was determined to be sure of herself; to do something that the morning should not disprove and thereby add confusion to her already bewildered brain. She drew her writing table toward her and wrote: "I have just returned from Portland Place, and I have seen an apparition of my father. He has promised to give further evidence this night at twelve; it is now 11:45, and I am going to the dining room."

"Anna, I may—may have a caller at about twelve o'clock. Will you attend the door, show the guest into the dining room, and remain within call?" said her mistress, as she prepared to leave the room.

"Yes, Madame. Will it be—be the doctor or—or Father McFay?" asked the maid, inquiringly.

"It will not be either of them, but possibly a visitor of much more importance," was the reply, as the door closed slowly behind Madame Le Terre, who soon ensconced herself in an easy chair before the brightly burning fire and tried to read a little from Figaro, which had arrived from Paris late in the evening.

It was not long before the bell sounded through the house, and the dining room door was opened, and Herr Paulus, wrapped in furs, was ushered in. "Ah! Madame Le Terre, I am so pleased to see you," said the guest, as he extended his hand to the person addressed.

"Herr Paulus, this is indeed an honor—an unexpected pleasure," was the reply.

"No, Madame, it is neither; only an opportunity for doing good, which I am happy to avail myself of," said he, sinking into the proffered seat with his fur mantle falling gracefully from his shoulders. He was dressed in morning costume; a sort of dull green velvet coat and a loosely tied cravat, and appeared as if in the very best of spirits.

"You have been well since I saw you at Nice, Madame?" he asked in a pleasant tone of voice.

"Fairly, thanks, and yourself."

"I am never ill; it is always the same with me."

"And have many wonderful things happened since I last saw you?" she asked, not quite knowing what to say.

"I scarcely know. All things seem wonderful to me. The lowest form of life hath a secret, which, if known, would solve the whole mystery of existence," he replied, impressively.

"Without doubt. But do you think we will ever know? The church men are all so silent upon the question of continued life."

"We shall in good time see plainly," he said. "There is no doubt—no doubt of that."

Madame looked at him quickly, for his tone had changed and now he had half fallen back in his chair, while all the youth had faded from his face, like one again grown prematurely old. His fingers moved nervously and his body seemed to be completely permeated by a dense, heavy electric current. She wisely held her peace, awaiting results. It might have been for five minutes, when all of a sudden he was not the young man who had sat there a short time before, but a thin-faced old man. It was—she almost shrieked in dismay as she realized the fact—it was the exact recreation of her father brought back to life again!

The figure moved toward her, and, placing one hand upon the table, stared her straight in the face, lifting his right hand high above his head, "I am thy father," he hissed in a sharp whisper. "The dead hath come to life again. Do you hear me?"

"Yes, yes, I hear, and am amazed," replied Madame in consternation.

"Then listen. I made you promise me to fulfill my wish on my death bed, and you have kept well your word. I cannot, cannot rest; I cannot forget, oh, God!" said the figure in a plaintive tone.

"Why not, poor father?"

"Because—because of my body. I am held to that, and I come now to release you from your promise."

"Where is your body?" asked Madame, tremblingly, thinking all the time if it was her father what a great chance it would be for a test of identity.

"Where is it? Come with me; light the candle, child," he said peremptorily.

Madame arose, and although trembling in every nerve, took the candle from the mantel and lighted it.

"Follow me." And he passed out of the door up the stairway, followed by Madame, who held the light above her head. He stopped at the conservatory door, and, after a moments' hesitation, they both entered. Here the stillness was more profound; the long ferns seemed like so many phantoms, bending with protecting wings over the sleeping flowers, while the flickering rays of the candle only served to make the gloom and darkness more oppressive. On the couple passed until the figure of the man stopped beside the wall and placed his hand against the cold bricks.

"My child," he said, "think you I am all bitterness? No; I have learned a better lesson, and I no longer hate. You must feel I have changed to thus return. Look you, I know your thoughts; I know your doubts; forever know that the dead live. I am here in spirit speaking to you, while here my body stands," and touching a spring in the wall, a door painted exactly like the brick work swung back, and a metallic coffin with a glass cover stood there, built into the wall. As the light fell full upon it, the pinched, worn face of George Le Terre looked down upon them.

"That is what I was, but I am free! free! Bury me in the ground and give me my release. I cannot rest until I am buried. You will bury me? Answer, answer."

Madame fell on her knees and asked plaintively, "Shall I accept this as the release from my promise?"

"Yes, yes."

"I promise. It shall be done."

"I am going, my child, but I am happy."

"Thank God!"

Herr Paulus' body shook like an aspen, and, as he turned toward Madame Le Terre, she pushed the door into its place. It shut with a sharp click, and the two stood staring vacantly into each other's faces under the shadow of a great palm.

(TO BE CONTINUED.)

AS OTHERS SEE US.

At the Spiritualists' Hall on Sixth street, there was a notable observance of Easter Sunday. Desk and rostrum were covered with flowers, evergreens and white doves, presenting a handsome background for the talented young speaker, Miss Jennie B. Hagan, and bringing to the large audience a glad realization of spring in her royal garments.

Miss Hagan invoked the aid of the Divine spirit, and thanked God for giving to the world Jesus of Nazareth, who by precept and example made the lives of men better, honester and mote hopeful. "May we in this calm Eastertide realize that Christ has risen in our hearts and purified our lives."

In her address the speaker enlarged upon the Christ principle, and recommended its universal adoption. All we have to do to make this principle our own is to roll away the stone of selfishness from the door of our hearts and let in the full, rich flood of love for universal humanity. Whoever accomplishes a great and holy work is a true redeemer of man, for no man can do good without exerting a good influence upon his own heart and the hearts of all with whom he comes in contact, and he is as truly a son of God as any who ever yet was stamped by the divine signet of infinite love.

The sweet suggestions of Easter are very significant to Spiritualists. It is the day of revivification for them—of the renewal of the arisen Christ in their being, when they remember the old days of strife with pain, and the time when the angels came knocking at the doors of their hearts, and besought them to let the light into these sepulchers by accepting the Master and doing his works. Easter belongs to all the world; not to my church or yours, but to humanity, in the broad and noble sense of universal love, and we should nail to its cross all our selfishness and grief, and let them forever perish.

A full report of this eloquent sermon would prove interesting, but limited space forbids. Miss Hagan closed by improvising a beautiful poem upon the following subjects in combination: "Resurrection Morn," "The Mission of the Flowers," "The Flowers that Are Born Again," "Music of the Spheres," these subjects having been suggested by various auditors. —Commercial Gazette.

REVIEWS.

"The Illustrated Practical Mesmerist," by Wm. Davey, is a book full of wholesome instructions concerning mesmerism or magnetizing, giving advice in the developing and practicing of the art. Price 2 shillings, (50 cents). Publisher: J. Burns, 15 Southampton Row, London, England.

From Lovell's Library we received "Papa's Own Girl," by Marie Howland, and "Integral Co-operation," with an account of the proposed Pacific colony and the Credit Foncier of Sinaloa, by Albert K. Owen. It is probably not known that Mr. Lovell is a good Spiritualist and a subscriber to THE BETTER WAY. So we trust our readers will patronize him and buy their reading matter from him when craving fiction. There is always some satisfaction in knowing who are our friends and brothers in a cause.

"The Advanced Thought" is a new monthly magazine published by Hugo Preyer at Cleveland, Ohio, at $1 per year. Editorially, it says: "This paper shall be strictly devoted to the cause of Spiritualism, and while its publishers have ideas of their own, these ideas shall not be put in the foreground, but shall have a hearing like all others. We believe that no one man knows it all and consequently the ideas and opinions of the humblest but honest truth-searcher, shall be as welcome as those of the most advanced philosopher. This paper will not advocate any *ism* but *spiritualism*, and will do all in its power to assist those who are seeking the higher life."

Specially Reported for The Better Way.

SOCIETY OF UNION SPIRITUALISTS

Synopsis of Morning Lecture, by Miss J. B. Hagan, Sunday, April 28, 1889, at G. A. R. Hall, Cincinnati, Ohio.

After a few preliminary remarks of a general nature, Miss Hagan took up the question: "Does it make our spirit friends sad when we mourn for them and does it hinder their progress in the spirit world?" The position was taken that our grief had a corresponding effect upon our spirit friends, and oftentimes by overwhelming grief we drew them to earth conditions and thus hampered their growth. She compared the grief manifested by some to the grief of the child who had lost a favorite toy, but when regarded from the higher points of view, grief should be but transitory, and its effect ennobling, for those who had endured would have greater sympathy than those who had not. The next question, was said by the speaker to have reference to a personage she was not very well acquainted with. "The Devil—does he exist or is he only preached about to scare people into the churches?"

Through the preaching of some of our modern ministers, we are led to believe that they have been on voyages of discovery, very much as Livingston did in Africa, and that they had visited his Satanic majesty in his own home and had become thoroughly acquainted with his personal appearance and his daily manner of living. Spiritualists can look on as outsiders and view the battle from afar, for we have no room for a personal devil in our ranks, although some people think he is our most familiar acquaintance. To us the existence of the personal devil as described by the pulpit, has always seemed an impertinence to Deity, for according to their tell, the devil has been getting the best of the fight, ever since the day he crept into the garden and caused all the misery and woe of the world. Have you recognized the difficulty of deciding just where the line is to be drawn between the two powers of evil and good? Many of us would find ourselves in the position of the old minister who had a wayward son but dear to his heart. In preaching from one of the denunciatory texts, he thought of this son and broadened out his remarks to include the son, and finally he found that his mantle of charity was broad enough to include all the wayward ones and that it did not lie within his power to say who were the righteous and who the unrighteous.

Demonology was a relic of the barbarism of past ages, and had no place in the religious economy of the present, except as a bugaboo kept to frighten the weak-minded back under the iron rule of ecclesiasticism. The reason of the world saw the utter ridiculousness of the theological conceptions of a personal devil. The devil is simply a personification of those qualities which prompt us to pride, selfishness, etc. Ignorance was another that must be subdued and this could be done only by thorough education.

The speaker drew a forcible picture of the evils attendant upon the liquor traffic and her words were burning appeals for the suppression of this demon that had caused so much misery and want through the world. Continuing her remarks upon the question next presented, Miss Hagan said the great difference between the mediums of to-day and the so-called witches hung on Boston Common, was in the education and development of the people and the time in which they lived. She said much of the prejudice against mediums and the calling them witches arose from misinterpretation of words and the ignorance of the people, but this would be outgrown in time.

From Our Reporter's Note Book.

LOCAL ITEMS.

The last sociable of this season at the Hall, was an enjoyable one.

Don't forget the Lyceum. Come yourself and bring your children and books for the library.

The Ohio Valley Association is getting ready for a grand feast of spiritual food to give the public. Look out for it.

Every Spiritualist in Cincinnati should become a member of the Union Society and also every lady interested, a member of the Ladies' Aid Society.

Mrs. A. E. Kibby is pleasantly located at 16 Saunders street, on Mt. Auburn, where she will be pleased to see her friends. Parlor meeting, 2:30 p. m., every Sunday.

Miss Jennie B. Hugan will be at Cassadaga from August 20 to September 3. This information for the benefit of her Cincinnati friends who may feel a longing to see her before she returns to this city. She goes from here to Muncie, Indiana.

The following is the program of music to be rendered at G. A. R. Hall, Sunday, May 5, by the "Trio Orchestra:"

MORNING.

1. Overture, - - Welcome - - E. Catlin
2. My Heaven on Earth - - E. Neumann

EVENING.

1. Overture - Maximillian - E. Ascher
2. Once Again - - - - - - A. Sullivan

Miss Jennie B. Hagan closed her engagement with the Society of Union Spiritualists, on last Sunday. Miss Hagan has won many friends among the people and she takes with her the best wishes of all. Her lectures and poems have been filled with inspiration and eloquence, and the hall has been filled with intelligent and appreciative audiences.

The speaker at the Hall during the next two months will be that prince among test mediums, Edgar W. Emerson, of Manchester, N. H. Mr. Emerson needs no introduction to the Spiritualists of this city, but to the stranger and investigator, it can be said truthfully that this will be the opportunity of a life time, for Mr. Emerson stands with but few peers if any, in his phase of mediumship

A Marvelous Cure by Dr. A. B. Dobson, Across the River, in Hanover, Ill.

DR. A. B. DOBSON—Dear Sir:—One of the greatest cures has been performed by you in my family that medicine has ever done. My daughter Emma was sick for months with a complication of diseases, and was attended by three physicans until she got so low she could not turn in bed, or scarcely swallow, and all hopes were gone for her recovery. At this critical period we sent for your remedies and commenced giving them to her. In a few hours we could see a change for the better and in three days she was up, and after taking the remedies a few months, she is as well as any person in the country. No one would think she had been so near the grave. The most remarkable thing about this case is this: After she could get about the house, she ate too many oysters, which made her very sick. The next day I wrote to Dr. Dobson, stating the case, but before I put the letter in the post office I received one from him answering every question in the letter that I had not sent; he also sending more remedies, which soon completed her cure. This showed me he could answer questions by some power outside of himself. I wish I could let everybody know the great power Dr. Dobson has in curing suffering humanity; and I earnestly ask you to write me in regard to this case, for I am willing to give testimony under oath to the above facts. H. B HUNT.

The above was also told a short time ago, by Mr. Hunt to Calvin E. Northrop, a highly respected citizen of Maquoketa. —Maquoketa Record.

Three hundred miles an hour is the proposed speed for the electric postal railroad of the future. An experimental line has been erected at Laurel, twenty miles from Baltimore, Md. A compromise between the pneumatic tube and the ordinary railroad carries a miniature train of two cars solely for mails and light parcels, without any attendance. The road has three rails—one above the car for carrying the current, and two below which carry the cars. The cars are built of sheet-iron, and are two feet square and twenty-one feet long. Speed will be regulated and power or brakes applied by electricity solely. If the experiment at Laurel succeeds, it is stated that similar roads will be laid between Baltimore and Washington, and elsewhere.

An Ohio newspaper tells this story about Horace Porter, son of the general. When he was in Princeton College (he graduated in the class of '87) he was ill for some days. While he was streched out on a couch in his room there came a rap on his door. "Who's there?" he shouted. "It's me, Dr. McCosh," was the answer in a hard Scotch brouge. "You're a liar," retorted Porter, who really thought it was a classmate. "If it was Dr. McCosh he would say: "It is I.'" There was no answer to this but the sound of feet shuffling down the corrider. Young Porter ran to the door, cautiously opening it, looked down the hall and saw the back and tall, stooped form of Dr. McCosh disappearing. The president of Princeton never spoke of the incident; nor did Porter until he had his sheepskin.

MOVEMENTS OF MEDIUMS.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week

Mary L. French is open for engagements for 1889.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Honore street, Chicago, Ill.

Mrs. M. E. Aldrich, inspirational speaker, may be addressed 55 West Exchange street, St. Paul, Minn.

Mrs. T. J. Lewis, speaker and test medium, 205 Harrison Ave., Boston, will answer calls in the Eastern States.

Dr. Rothermel may be addressed at his residence, 388 Clifton place, Brooklyn, N. Y., for consultation or engagements.

H. R. Wardell, psychometric reader, clairvoyant and test medium. Address 206 Eleventh street, Louisville, Ky.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89.

Mrs. Mott Knight, independent slate writing medium, is at present located at New Commercial Hotel, Room 3, Kansas City, Mo.

Dr. Dean Clarke may now be addressed at Denver, Col., and where he will be pleased to receive calls in the west for spring and summer.

Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence solicited. Address for the present Henrietta, Tex.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Dr. Delavan De Voe, the renowned automatic slate writer and magnetic healer, is now located at 208 W. Fourteenth street, St. Louis, Mo.

Mr. J. W. Fletcher, lecturer and public test medium. Address No. 6 Beacon street, Boston. Mr. Fletcher accepts engagements in New England only.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAboy, 727 Twelfth st., Louisville, Ky.

Mrs. Carrie C. Van Duzee, trance lecturer and medium, is now ready to receive calls to lecture from any point for public, parlor, or missionary work. Address her at Geneva, Ohio.

Miss E. A. Viel, health and business medium, 216 West Fifty-third street, New York City, will give advice in the above and read character according to the new science of solar biology.

Mrs. Ida P. A. Whitlock, psychometrist, will lecture and give readings at Pittsburgh, Pa., during April. She would like to make week day engagements in the vicinity of the last named place.

Henry H. Warner, inspirational-trance lecturer and test medium may be engaged by societies within easy reach of Cincinnati. Address in care BETTER WAY, or 26 E. Fourth street, Covington, Ky.

Helen Stuart-Richings lectures for the Dayton (O.) Society the first two Sundays of May, and will engage to give week night lectures or entertainments at contiguous points. Address P. O., Anderson, Ind.

Miss Emma J. Nickerson lecturers at Springfield, Mass., until end of May. Address, 167 Spring street. She lectures at New London 31st of March; at Haverhill 1st of April, and at Lynn 21st of March.

Mrs. Sophronia E. Warner-Bishop may be be engaged for the season of 1889 and 1890 by addressing her at 426 First avenue, North, Minneapolis, Minn., or in care of H. H. Warner, 26 East Fourth street, Covington, Ky.

Dr. D. M. King will respond to call for lectures and psychometric readings, attend funerals and form new societies in Ohio, and also give dates for camp meeting engagements. Address box 45, Mantua Station, O.

Mrs. Myra F. Paine, Painesville, O., would like engagements to speak for societies in northern part of the State the first and 4th Sundays of May, June and July. Present address, care of C. Clapp, East Claridon, O.

Frank T. Ripley, the platform lecturer and test medium, can be engaged for grove and camp meetings for June, July and August, anywhere by addressing him at Alliance, O., until April 29th; thereafter care of Banner of Light.

Mrs. Isa Wilson Porter (daughter of E. V. Wilson) holds public circles Thursday evenings and Sunday afternoons. Admission 50 cents. Sittings daily, from 9 a. m. to 5 p. m. Parlors, S. W. cor. Race and Court streets, Cincinnati, O.

Mrs. E. A. Wells is engaged to lecture and give tests at Mount Pleasant Park Camp, Clinton, Iowa, for the month of August, and is open for engagements for the months of May, June, and July. Address 980 6th ave., New York, during the month of April.

Frank T. Ripley is engaged at Albany, N. Y., for February, and will be at Alliance, O., during March and April. Societies desiring his services as platform test medium week-day evenings while in Ohio, may address him care Mrs. S. S. Rockhill, Alliance, Ohio.

Miss Emma J. Nickerson, a graduate of the Detroit School of Elocution and Inspirational speaker, is now open for lecture engagements. Improvises upon subjects presented by the audience, and reads psychometrically under favorable conditions. Address 125 West Concord street, Boston.

Mr. Harrison D. Barrett of Meadville, Pa., is specially recommended to us as an inspirational speaker of unusual promise. He is ready to fill engagements upon the Spiritualist platform, and would be pleased to correspond with societies with a view to engagements.

Dr. James A. Bliss, the developing medium, on and after May 7th, by special engagement, will give private sittings in Detroit, Mich. Engagement book now ready for names, and can be found at 18 Park place, Detroit, Mich.

Mr. W. A. Mansfield, the well-known slate-writing medium who spent the summer at Cassadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 566 Columbus Avenue, and will devote a portion of his time, afternoons, to the exercise of his gifts as a medium.

Mrs. Edith E. R. Nickless will lecture and give public tests in San Francisco, Cal., during April, May, and June. Address during that time No. 108 McAllister St., San Francisco. Can be engaged for Tuesday and Wednesday evenings of each week, in a radius of 100 miles of her residence during those months.

Mrs. H. S. Phillips is doing a good missionary work as a platform test medium at Trenton, N. J., Philadelphia, Pa., and surrounding towns and cities, and will occupy her cottage at Parkland during camp meetings at that beautiful summer resort. Address 563 Spruce street, Camden, N. J.

Dr. J. R. Nickless, Spiritual Healer, is meeting with wonderful success in San Francisco, California. Every Sunday evening, after lecture and tests, by Mrs Edith E. R. Nickless, the Dr. calls all to the platform who are suffering and gives them treatment. He has performed some wonderful cures.

G. W. Kates and wife are engaged for Boston, Mass., May 1st, and Lowell May 12th. Onset Camp during July, and to the Indiana State Convention in September. They will then go west and desire correspondence en route to California. Address them; Wheat Sheaf Lane, Station E., Philadelphia, Pa.

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CINCINNATI

AND EVERY

SUNDAY MORNING

AND EVENING

DURING THE MONTHS

OF MAY AND JUNE, 188

Mr. Emerson

Is one of the best and most popular speakers on the Spiritualistic Rostrum and needs no commendation. His past record and eminent talents recommend him. His

TESTS,

After each lecture, are infallible, convincing skeptics and strengthening the glorious belief of the ability of our departed friends to manifest their presence through this grand instrument to us.

Morning Service begins at - - - 11

Evening " " " - - - 7½

GOOD MUSIC

Both Morning and Evening

Will be furnished by the "Trio Orchestra" Mrs. M. A. Ross, Pianist; Mr. C. C. Cook, Violinist; M. Heidel, Cornetist. M. Heidel was the instructor of Herman Bellstedt, Jr., and other famous cornetists of Cincinnati, and is one of the finest of solo players. The other members of the orchestra are equally fine in their departments and lovers of music will find a feast of *good* music at each service.

Admission to either service, 10 Cents. *No Reserved Seats*, therefore those who wish for a choice of seats should come early.

E. O. HARE, President.

C. C. STOWELL, Sec'y.

CHILDREN'S

Progressive Lyceum

MEETS EVERY SUNDAY

at 9 A. M.

—AT—

GRAND ARMY HALL

No. 115 West Sixth St.

near Race.

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Those parents and guardians who desire their children taught in the better way of this life and the next should urge their instruction at Spiritualist Lyceums. It will do away with the necessity of finally uprooting from their minds a great mass of prejudice and superstition. Do not forget that as the twig is bent the tree will grow. The "bent" of the young mind is of much greater consequence than is accorded to it. In this particular there is plenty of room for progress.

We may have a first-class Lyceum, productive of inestimable benefit, if Spiritualists encourage it by attendance and appropriate effort. This should be done promptly and heartily.

Come to-morrow and bring the little ones. If you have no little ones, bring those of your neighbor.